VALMIKI RAMAYANA

CONDENSED IN THE POET'S OWN WORDS

THE TEXT IN DEVANAGARI
AND ENGLISH TRANSLATION

BY

VIDYASAGARA VIDYAVACHASPATI
PROF P. P. S. SASTRI, B.A., (OXON.), M.A.
PRESIDENCY COLLEGE, MADRAS.

FOREWORD

BY

THE RT HON V. S. SRINIVASA SASTRI
P.C., C.H., LL.D.

PUBLISHED BY
G. A. NATESAN & CO., MADRAS.
PRICE RE. 1/4

FOREWORD

What is the Ramayana, ask some, without its charming descriptions, its edifying dialogues, its luminous excursuses? No scholar will deny the value of these. But the bare narrative has its own appeal. The pathos and the human interest dwell at the very heart of the story. The events are the interactions of the simple tendencies and passions of our nature, obscured but little, if at all, by the splendours of the palace or the pride, pomp and circumstance of glorious war. In the few pages of this little book the philosopher will see impressive illustrations of cause being followed inevitably by effect, of the strange beliefs passing under the names of Karma, rebirth and destiny, of the curious blending of piety and superstition, morality and custom, this world and the next, and of the generalisations of experience in private and public affairs enshrined in proverbs, apophthegms and rules of chivalry and statecraft, which indicate millennia of

civilisation behind. If the reader but bring a little capacity to reflect and learn, he will find himself wiser and better when he closes the volume than when he began it.

Those that have essayed literary tasks will appreciate and enjoy a certain feature of this enterprise. There is nothing in this abridgment which is not Valmiki's. Large portions of the original epic have been cut out; but the articulation of the portions that are retained is effected in the poet's own words. No vestiges are visible of the dismemberment, no transfusion from a foreign organism, no prose links, no variation from the *anushtubh* metre. The compiler, Pandit A. M. Srinivasa Achariar, has necessarily been driven to strange shifts. But I have not seen his vandalism go lower down than quarters of slokas. Perhaps there is not even one case of four several quarters being lifted from four several verses and fitted together to form a new one. But every now and then I have marvelled to observe how a quarter has been grafted from one context to another context far removed but with every appearance of having

always belonged there. Eloquent testimony this to the research and ingenuity of the compiler as well as to the rich copiousness of the oldest of the world's epics.

I trust I may be allowed without impropriety to bestow a well-merited meed of praise on the translator. My friend Vidyasagara Vidyavachaspati Professor P. P. S. Sastri has had an exceptionally difficult task. To turn ideas from one language to another while preserving their spirit and true quality is recognised as one of the rare triumphs of scholarship. Mr. Sastri has had in this case to bear in mind the needs of the young student of Sanskrit. Close conformity is required, word answering to word and clause to clause. The voice and mood of verbs and the forms of sentences, whether assertive or interrogative, have to be reproduced wherever possible. On the top of all this, there are the vocatives and the epithets which are strewn about with a prodigal hand. These last in particular cause dismay to the poor translator. In the smooth and charming lilt of the classic, they are in their natural setting and hardly noticed. But

force them into an English dress, and you at once give them excessive prominence. The reader is apt to ask what they are and why they are there, but the answer in many cases will be unconvincing. These and other similar considerations must not be lost sight of in appraising Mr. Sastri's performance. After giving them full weight the critic, far from caviling, will be ready to endorse my appreciation.

V. S. SRINIVASA SASTRI.

INTRODUCTION

In all climes and in all ages, Poetry has been conceived more as an intuitive art than as otherwise. In India, too, the first great poem, first because of the production being the work of the earliest known human author in Indian Literature and great because of the unanimous verdict of posterity, was born of the Poet's innate *pratibha*. Valmiki is the earliest poet known to classical Sanskrit Literature and has been the pattern to all subsequent aspirants to the Poet's mantle. The Idea of the Poem arose in him, not on account of any external urge to create a work, but as the expression of the spontaneous overflow of one of the most consuming sentiments of the human mind, the sentiment of *karuna* or compassion for the afflicted and the distressed.

In giving expression to this sentiment, Valmiki's words set themselves to rhythm and cadence suited to the occasion; and we have the most beautiful, melodious, soul-stirring and artistic poem, as the result.

The *Ramayana* is a mirror of the highest ideals of Hindu culture and civilisation. Herein is described the ideal hero Sri Ramachandra who is not only the exemplar for all living and dutiful sons but who is also the ideal husband and king. In Lakshmana, we have an ideal brother, who shares the fortunes of his eldest brother and Guru in city and forest, in joy and distress. In Ravana and Vali, we have two types, who seem to prosper in the midst of their very excesses but who reap their well-merited retribution in due course. Sita is the noblest flower of Indian womanhood, devoted to her lord in thought, word and deed, whether in her own palace or under duress in an enemy's camp. There can be no better text-book of morals which can be safely placed in the hands of youths to inspire them to higher and nobler ideals of conduct and character.

The *Ramayana* is rightly named the *adi-kavya*, the first poem. Not only is it first-rate as a poetic composition but it is also the first historically recorded specimen of genuine classical Sanskrit poetry. Besides

it is best suited to be put in the hands of all beginners of Sanskrit studies. Rama's young sons Kusa and Lava were the first reciters who sang to music this famous work. Valmiki has composed his work in such sweet easy-flowing diction that he who reads it may understand it easily. It was written so that the boys could understand it as well as all those who may listen to the boys. Hence the work is pre-eminently suited for beginners of Sanskrit studies. To meet the requirements of modern readers, the work has been condensed with the help of Pandit A. M. Srinivasa Acharya into a compendious size in the poet's own words. An English translation in which the spirit of the original has been sought to be preserved as far as may be practicable is also added. We will feel our labours amply rewarded if the book inspires in its readers a yearning to live up to the ideals set forth and creates a desire for a fuller acquaintance with the rich treasures of Sanskrit Poetry.

THE PRESIDENCY COLLEGE,
24-2-35.

P. P. S. SASTRI.

PUBLISHER'S NOTE

Twenty-eight years ago I published a popular edition of the Bhagavad Gita with the text in Devanagari and an English translation by Dr. Annie Besant. The book has run through ten editions, and as many as one hundred and forty thousand copies of this great scripture have thus found their way to thousands of homes in India and elsewhere.

Ever since the publication of this Song Celestial, I have been anxious to present a condensed edition of the great Indian Epic, the *Ramayana*, in Valmiki's own words, detailing the story in full, with the renowned dialogues, the beautiful character sketches and some of the inimitable descriptions. It is hardly six months since I commenced this work and I am glad that, with the help of Prof. P. P. S. Saṣtri who applied himself to the task with great alacrity, I have been able to accomplish this long cherished ambition of mine so soon. I have been fortunate too in getting the active

help and co-operation of my dear old friend, the Rt. Hon. V. S. Srinivasa Sastri, to whom I am indebted in many ways right from the beginning of my publishing and journalistic work. Apart from making many valuable suggestions, he has been good enough to go through the text and translation carefully and also write a Foreword to the book. Nor can I forget to pay a tribute to the learning and discernment of Pandit A. M. Srinivasachariar for his valuable help in the compilation of the text.

I venture to hope that this popular edition of the great Indian Epic will find its way to thousands of homes and also to all schools and colleges.

February 1935. G. A. NATESAN

?

The reader is requested to make the following corrections in the text:

PAGE	LINE	FOR	READ
34	21	घमिष्ठ	धार्मिष्ठ
55	7	किनु	किं नु
61	11	स्त्रो	स्त्रो
72	12	देवि	देवी
75	17	निविशङ्कया	निर्विशङ्कया
80	5	धिङ्नार्हसे	धिङ् नार्हसे
92	11	पितुहि	पितुर्हि
102	15	संवर्धयाहि	संवर्ध याहि
110	8	स्त्रीं	स्त्री
115	9	सुदशिता।	सुदर्शिता।
131	14	ब्रवीत	ब्रवीत्
,,	19	समथितम्	समर्थितम्
[illegible]	2	नेचामात्यैः	नै चामात्यैः

PAGE	LINE	FOR	READ
132	21	पाथिवम्	पार्थिवम्
157	22	तषितः	तर्षितः
164	2	निरथिका	निरार्थिका
211	15	त्व	त्वं
229	8	मानमात्मान	मानमात्मानं
236	15	भयाद्दितः	भयार्द्दितः
268	8	निमिता	निर्मिता
283	12	भतृ	भर्तृ
285	15	प्राबुध्यत	प्राबुध्यत
322	14	महेन्द्राद्रि	महेन्द्रार्द्रि
331	11	धषिता	धर्षिता
340	20	तद्रुतं	तद्रूतं
378	20	निजितं	निर्जितं
384	16	गविता	गर्विता
385	12	गति	गर्ति
,,	13	दुःस्विता	दुःखिता
393	23	तजिता	तार्जिता

CONTENTS

		PAGE
FOREWORD	...	iii
INTRODUCTION	...	vii
PUBLISHER'S NOTE	...	xi
BALAKANDA	...	1
AYODHYAKANDA	...	51
ARANYAKANDA	...	176
KISHKINDHAKANDA	...	227
SUNDARAKANDA	...	272
YUDDHAKANDA	...	328

कूजन्तं राम रामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥

॥ श्रीः ॥

॥ श्रीमद्वाल्मीकिरामायणम् ॥

THE RAMAYANA

॥ बालकाण्डः ॥

तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।
नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥

Of Narada, the great sage, foremost among the learned, delighting in austerities and Scriptural studies, Valmiki, the ascetic asked :

को न्वस्मिन् सांप्रतं लोके गुणवान् कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥

"In this world, to-day, who is meritorious and heroic, versed in his duties and of grateful mind, true in speech and firm in vows ?

चारित्रेण च को युक्तः सर्वभूतेषु को हितः ।
विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥

Who is endowed with character, who is kind to all, who is wise and capable and who is the one comely person?

आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥

Who is master of self and has conquered wrath? who is brilliant and devoid of envy? whom when roused to righteous anger in battle, do even the gods fear?

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ॥

This do I wish to hear; my eagerness is indeed great."

श्रुत्वा चैतत् त्रिलोकज्ञो वाल्मीकेर्नारदो वचः ।
श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ॥

Hearing these words of Valmiki, Narada, the knower of the three worlds, being well pleased, called on him to listen, and said:

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः ।
मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तश्श्रूयतां नरः ॥

"Many and rare are the virtues enumerated by you; O sage, I shall speak with knowledge; hear of the man endowed with these:

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।
नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥

Descended from the line of the Ikshvakus, he is known to men as Rama; self-controlled (he is), greatly heroic, possessed of brilliance, firmness and restraint,

बुद्धिमान् नीतिमान् वाग्मी श्रीमान् शत्रुनिबर्हणः ।
धर्मज्ञस्सत्यसन्धश्च प्रजानां च हिते रतः ॥

Wise and just, skilled in speech, endowed with riches, the destroyer of foes, knowing the right, true of promise and devoted to the welfare of his subjects,

यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यस्समाधिमान् ।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥

Famous, rich in knowledge, purity, attractiveness and intent on the protection of the suppliant, the protector of all life, and the upholder of the right,

सर्वदाऽभिगतः सद्भिः समुद्र इव सिन्धुभिः ।
आर्यस्सर्वसमश्चैव सदैकप्रियदर्शनः ॥

The resort of good men at all times as the ocean is of rivers, noble, impartial and always the one comely person,

स च सर्वगुणापेतः कौसल्यानन्दवर्द्धनः ॥
समुद्र इव गाम्भीर्ये स्थैर्ये च हिमवानिव ॥

He is, besides, endowed with all meritorious qualities, increases the joy of Kausalya, is like the ocean in depth and in firmness like Himavan,

विष्णुना सदृशो वीर्ये सोमवत् प्रियदर्शनः ।
धनदेन समस्त्यागे सत्ये धर्म इवापरः ॥

Like Vishnu in valour, pleasant of countenance like the moon, Kubera's equal in bounty and in truthfulness like another Dharma."

नारदस्य तु तद्वाक्यं श्रुत्वा वाक्यविशारदः ।
जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः ॥

Valmiki, the learned in speech, hearing thus the words of Narada, proceeded to the banks of the Tamasa, not far distant from the Ganges.

तस्याभ्याशे तु मिथुनं चरन्तमनपायिनम् ।
ददर्श भगवांस्तत्र क्रौञ्चयोश्चारुनिस्स्वनम् ॥

Near by, the venerable one saw a pair of Krauncha birds sporting, never apart from each other, and singing sweetly.

तस्मात्तु मिथुनादेकं पुमांसं पापनिश्चयः ।
जघान वैरनिलयो निषादस्तस्य पश्यतः ॥

Even as he was looking on, a hunter, cruel of nature and of sinful intent, killed the male bird of that couple.

तं शोणितपरीताङ्गं चेष्टमानं महीतले ।
भार्या तु निहतं दृष्ट्वा रुराव करुणां गिरम् ॥

The female bird, seing its mate rolling dead on the earth with its limbs covered all over with blood, uttered a plaintive cry.

तथाविधं द्विजं दृष्ट्वा निषादेन निपातितम् ।
ऋषेर्धर्मात्मनस्तस्य कारुण्यं समपद्यत ॥

On seeing the bird thus killed by the hunter, compassion arose in the high-souled sage.

ततः करुणवेदित्वाद् अधर्मोऽयमिति द्विजः ।
निशाम्य रुदतीं क्रौञ्चीम् इदं वचनमब्रवीत् ॥

The twice-born sage, seeing the female bird piteously crying and realising the unrighteousness of the act through his compassionate nature, spoke the following words:

मा निषाद प्रतिष्ठां त्वम् अगमश्शाश्वतीस्समाः।
यत् क्रौञ्चमिथुनादेकः अवधीः काममोहितः॥

"O hunter! you shall have no good name for endless years, since you have killed one of the couple of Krauncha birds whilst in the transport of love."

तस्यैवं ब्रुवतश्चिन्ता बभूव हृदि वीक्षतः।
शोकार्तेनास्य शकुनेः किमिदं व्याहृतं मया॥

As he thus spoke and looked, the thought arose in his heart—what is it that has been uttered by me in my sorrow for this bird?

चिन्तयन् स महाप्राज्ञश् चकार मतिमान् मतिम्।
शिष्यं चैवाब्रवीद्वाक्यम् इदं स मुनिपुङ्गवः॥

Thinking thus, the wise and intelligent one came to a decision. And the foremost of ascetics spoke these words to his pupil:

पादबद्धोऽक्षरसमस् तन्त्रीलयसमन्वितः ।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥

"This which has issued forth from me suffering from grief, divided into four parts, with the same number of letters in each, with rhythm and tone complete, this can only be a Sloka and nothing else."

तमेव चिन्तयन्नर्थम् उपावर्तत वै मुनिः ॥
आजगाम ततो ब्रह्मा लोककर्ता स्वयं प्रभुः ॥

Turning over this very thought, the ascetic returned. Then Brahma himself, the lord and the creator of the worlds, came thither.

तमुवाच ततो ब्रह्मा प्रहस्य मुनिपुङ्गवम् ।
श्लोक एव त्वया बद्धो नात्र कार्या विचारणा ॥

Smilingly, Brahma informed the foremost of ascetics thus: "A sloka indeed has been composed by you; there is no need for further enquiry as to this.

मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ।
वृत्तं कथय वीरस्य यथा ते नारदाच्छ्रुतम् ॥

Through my will indeed this Goddess of Speech (Sarasvati) has issued forth. Compose the story of the hero as you have heard it from Narada.

यावत् स्थास्यन्ति गिरयस् सरितश्च महीतले ।
तावद्रामायणकथा लोकेषु प्रचरिष्यति ॥

As long as the hills stand and the rivers flow on the surface of the earth, so long shall the story of the Ramayana be current in the worlds."

स यथाकथितं पूर्वं नारदेन महर्षिणा ।
रघुवंशस्य चरितं चकार भगवानृषिः ॥

The venerable sage then composed the story of the family of the Raghus, as it was narrated before by the great sage Narada.

कुशीलवौ तु धर्मज्ञौ राजपुत्रौ यशस्विनौ ।
बिम्बादिवोद्धृतौ बिम्बौ रामदेहात्तथापरौ ।
यथोपदेशं तत्त्वज्ञौ जगतुस्तौ समाहितौ ॥

The royal sons, Kusa and Lava, possessed of fame and well-versed in Duty and Truth, sprung from Rama's body like two images taken by reflection from one original, sang it carefully, exactly as they had been taught :—

सर्वा पूर्वमियं येषाम् आसीत् कृत्स्ना वसुन्धरा।
इक्ष्वाकूणामिदं तेषां राज्ञां वंशे महात्मनाम् ।
महदुत्पन्नमाख्यानं रामायणमिति श्रुतम् ॥

This great story called the Ramayana arose in the family of high-souled Ikshvaku kings, to whom from ancient days the entire earth belonged.

तदिदं वर्तष्यामि सर्वं निखिलमादितः ।
धर्मकामार्थसहितं श्रोतव्यमनसूयया ॥

I shall narrate in full from the very beginning, this story full of lessons on duty, love and wealth (dharma, kama and artha). It should indeed be heard, without scepticism or indifference.

कोसलो नाम मुदितः स्फीतो जनपदो महान् ।
निविष्टः सरयूतीरे प्रभूतधनधान्यवान् ॥

On Sarayu's bank, the happy and extensive realm of Kosala lies, abounding with riches and grain.

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥

And therein is the city of Ayodhya, far famed in all the worlds, the city that was built by Manu himself foremost of men.

तां तु राजा दशरथो महाराष्ट्रविवर्धनः ।
पुरीमावासयामास दिवि देवपतिर्यथा ॥

King Dasaratha, mighty promoter of (the prosperity of) the kingdom, established (and improved) that city, even as Indra did in heaven.

तस्य त्वेवंप्रभावस्य धर्मज्ञस्य महात्मनः ।
सुतार्थं तप्यमानस्य नासीद्वंशकरः सुतः ॥

To that high-souled and duty-loving king of such mighty fame, yearning for a son, there was no son to carry on the line.

स निश्चितां मतिं कृत्वा यष्टव्यमिति बुद्धिमान् ।
पुरोहितं वसिष्ठं च ये चान्ये द्विजसत्तमाः ।
तान् पूजयित्वा धर्मात्मा श्लक्ष्णं वचनमब्रवीत् ॥

Making up his mind to perform a sacrifice, the wise and duteous king honoured the preceptor Vasishtha and other great twice-born ones, and uttered pleasing words thus:

मम लालप्यमानस्य पुत्रार्थं नास्ति वै सुखम् ।
तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा ॥

"For me, yearning for a son, there is indeed no peace of mind. Therefore, I desire to perform a sacrifice according to the injunctions of the Sastras."

वसिष्ठप्रमुखाः सर्वे ऊचुर्दशरथं वचः ।
सर्वथा प्राप्स्यसे पुत्रान् अभिप्रेतांश्च पार्थिव ॥

All of them with Vasishtha at their head said to Dasaratha: "O king, you shall certainly beget the desired sons."

ततः प्रीतोऽभवद्राजा श्रुत्वा तु द्विजभाषितम् ।
अमात्यांश्चाब्रवीद्राजा हर्षेणेदं शुभाक्षरम् ।
गुरूणां वचनाच्छीघ्रं यज्ञभूमिर्विधीयताम् ॥

On hearing the speech of the twice-born ones, the king became pleased. With real joy he addressed to ministers the auspicious words: "Let the sacrificial ground be prepared immediately according to the orders of the priests."

तथेति च ततः सर्वे यथाज्ञप्तमकुर्वत ।
ततो वसिष्ठप्रमुखा यज्ञकर्मारभंस्तदा ॥

Accordingly all performed their tasks even as ordered. And then Vasishtha and others began the sacrificial acts.

धूमगन्धं वपायास्तु जिघ्रति स्म नराधिपः ।
यथाकालं यथान्यायं निर्णुदन् पापमात्मनः ॥

The king inhaled, for the necessary time and according to the Sastras, the odorous

smoke issuing from the omentum, thus ridding himself of his sins.

ततो देवास्सगन्धर्वाः सिद्धाश्च परमर्षयः ।
अब्रुवँल्लोककर्तारं ब्रह्माणं वचनं महत् ॥

Then the gods with the Gandharvas, Siddhas and holy sages addressed the following weighty words to Brahma, the creator of the worlds:

भगवंस्त्वत्प्रसादेन रावणो नाम राक्षसः ।
सर्वान्नो बाधते वीर्याच्छासितुं तं न शक्नुमः ॥

"O venerable one! the demon called Ravana worries all of us through his power, on account of your boon to him. We are unable to restrain him."

एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः ।
अब्रवीत्त्रिदशान् सर्वान् समेतान् धर्मसंहितान् ॥

In the meanwhile, the effulgent Vishnu arrived and spoke to all the assembled gods, intent on righteousness:

भयं त्यजत भद्रं वो हितार्थं युधि रावणम् ।
हत्वा क्रूरं दुरात्मानं देवर्षीणां भयावहम् ।
वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम् ।

"Abandon fear. Good betide you. For your well-being, I shall live in the

world of men protecting the earth, after killing in battle the cruel and depraved Ravana, the terror of gods and sages."

एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान् ।
मानुष्ये चिन्तयामास जन्मभूमिमथात्मनः ॥

Having thus given the boon to the gods, the self-restrained God Vishnu thought about a birth-place for himself among mortals.

ततः पद्मपलाशाक्षः कृत्वाऽऽत्मानं चतुर्विधम् ।
पितरं रोचयामास तदा दशरथं नृपम् ॥

Then, he, whose eyes are like lotus petals, divided himself into four portions and chose King Dasaratha for his father.

ततो वै यजमानस्य पावकादतुलप्रभम् ।
प्रादुर्भूतं महद्भूतं महावीर्यं महाबलम् ॥

Then, from the fire of the sacrifice, arose a great being of matchless radiance and possessed of great valour and strength.

दिव्यपायससंपूर्णां पात्रीं पत्नीमिव स्वयम् ।
प्रगृह्य विपुलां दोर्भ्यां समवेक्ष्याब्रवीदिदम् ॥

Holding in his arms, as if it were his wife, a vessel full of divine *payasa* (a sweet preparation of milk, rice and sugar) and looking round, he said thus :

इदं तु नृपशार्दूल पायसं देवनिर्मितम् ।
प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम् ॥

"Take this *payasa,* O best of kings, made by the gods, giver of progeny, bringer of luck and of health.

भार्याणामनुरूपाणाम् अश्नीतेति प्रयच्छ वै ।
तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप ॥

Give it to your worthy wives, asking them to partake of it. You shall indeed, O king, beget by them the sons for whose sake you have performed this sacrifice."

तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य ताम् ।
सोऽन्तःपुरं प्रविश्यैव कौसल्यामिदमब्रवीत् ।
पायसं प्रतिगृह्णीष्व पुत्रीयमिदमात्मनः ॥

The king, being pleased, assented, took the vessel with bowed head, entered the inner apartment and told Kausalya thus: "Accept this *payasa* which is the giver of sons."

कौसल्यायै नरपतिः पायसार्धं ददौ तदा ।
अर्धादर्धं ददौ चापि सुमित्रायै नराधिपः ॥

Then the king gave half the *payasa* to Kausalya and half of the other half to Sumitra.

कैकेय्यै चावशिष्टार्धं ददौ पुत्रार्थकारणात् ।
प्रददौ चावशिष्टार्धं पायसस्यामृतोपमम् ।
अनुचिन्त्य सुमित्रायै पुनरेव महीपतिः ॥

The king gave half of the remainder to Kaikeyi for the sake of a son; and the remaining half of the nectar-like *payasa* he gave again to Sumitra after deliberation.

एवं तासां ददौ राजा भार्याणां पायसं पृथक् ॥

Thus the king gave of the *payasa* to each of his wives.

पुत्रत्वं तु गते विष्णौ राज्ञस्तस्य महात्मनः ।
उवाच देवतास्सर्वाः स्वयम्भूर्भगवानिदम् ।
सृजध्वं हरिरूपेण पुत्रांस्तुल्यपराक्रमान् ॥

When Vishnu had become the sons of the high-souled king, the venerable Svayambhu (Brahma) spoke thus to all the gods: "Beget sons equal to yourselves in valour, in the shape of monkeys."

ते तथोक्ता भगवता तत् प्रतिश्रुत्य शासनम् ।
जनयामासुरेवं ते पुत्रान् वानररूपिणः ॥

Being thus told by the venerable one and assenting to his command, all of them produced sons in the shape of monkeys.

निर्वृत्ते तु क्रतौ तस्मिन् राजा संपूर्णमानसः ।
उवास सुखितस्तत्र पुत्रोत्पत्तिं विचिन्तयन् ॥

After the sacrifice was completed, the king with his heart filled with satisfaction, lived happily on, thinking about the birth of his sons.

ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ।
नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु ॥
ग्रहेषु कर्कटे लग्ने सर्वलोकनमस्कृते ।
कौसल्याऽजनयद्रामं सर्वलक्षणसंयुतम् ।
विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकवर्धनम् ॥

In the twelfth month thereafter, on the ninth day (of the bright fortnight) of the Chaitra month, in the constellation Punarvasu ruled over by Aditi, when five planets were in the ascendant, under the lagna Karkata, Kausalya gave birth to Rama, saluted

by all and possessed of all auspicious marks and of great fortune, the representative of one half of Vishnu and the perpetuator of the Ikshvaku race.

भरतो नाम कैकेय्यां जातः सत्यपराक्रमः ।
अथ लक्ष्मणशत्रुघ्नौ सुमित्राऽजनयत् सुतौ ॥

Bharata, of unfailing valour, was born to Kaikeyi. And Sumitra gave birth to two sons, Lakshmana and Satrughna.

पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः ।
सार्पे जातौ च सौमित्री कुळीरेऽभ्युदिते रवौ ॥

Bharata, of clear intellect, was born under the constellation Pushya in Mina lagna; the two sons of Sumitra were born under the constellation Aslesha (ruled over by the Sarpa) when the Sun was in Karkata lagna.

राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक् ।
गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः ॥

The four high-souled sons of the king were born one after another; they were endowed with character and likeness of form and they were equal to the Proshthapada star in their lustre.

अतीत्यैकादशाहं तु नामकर्म तथाऽकरोत् ॥

And after the eleventh day he performed the ceremony of naming (the children).

ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम् ।
सौमित्रिं लक्ष्मणमिति शत्रुघ्नमपरं तथा ।
वसिष्ठः परमप्रीतो नामानि कृतवांस्तदा ॥

Vasishtha, being highly delighted, named the high-souled and eldest son as Rama, the son of Kaikeyi as Bharata, and the sons of Sumitra, one as Lakshmana and the other as Satrughna.

बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः।
रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः ।
सर्वप्रियकरस्तस्य बहिः प्राण इवापरः ॥

Lakshmana, the increaser of Lakshmi (prosperity) was, from his childhood, greatly and constantly attached to Rama, his eldest brother, the delighter of the world. He was keen in doing everything dear to Rama and was like another soul of Rama, existing outside him.

भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः ।
प्राणैः प्रियतरो नित्यं तस्य चासोत्तथा प्रियः ॥

Satrughna, as became the younger brother of Lakshmana, was likewise always attached to Bharata and was dearer to him than his own life.

स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः ।
बभूव परमप्रीतो देवैरिव पितामहः ॥

Dasaratha greatly rejoiced in his four exalted and loved sons as Brahma with the gods (of the quarters).

अथ राजा दशरथस् तेषां दारक्रियां प्रति ।
चिन्तयामास धर्मात्मा सोपाध्यायः सबान्धवः॥

Then the righteous-minded king, along with his preceptor and relatives, discussed the marriage of his sons.

तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः ।
अभ्यागच्छन्महातेजा विश्वामित्रो महामुनिः ॥

Whilst the high-souled one was taking counsel with his ministers, Visvamitra the mighty and great ascetic arrived.

अथ हृष्टमना राजा विश्वामित्रं महामुनिम् ।
उवाच परमोदारो हृष्टस्तमभिपूजयन् ॥

Being delighted, the highly generous king, after worshipping Visvamitra the great ascetic, said :

यथाऽमृतस्य संप्राप्तिर् यथा वर्षमनूदके ।
यथा सदृशदारेषु पुत्रजन्माप्रजस्य च ॥
प्रनष्टस्य यथा लाभो यथा हर्षो महोदयः ।
तथैवागमनं मन्ये स्वागतं ते महामुने ॥

"Like the obtaining of nectar, like rain in a waterless desert, like the birth of sons by worthy wives to one who has been childless, like the recovery of lost property, and like the bliss of boundless prosperity, so do I regard your arrival. Welcome to you, O great ascetic.

कं च ते परमं कामं करोमि किमु हर्षितः ।
पात्रभूतोऽसि मे ब्रह्मन् दिष्टया प्राप्तोऽसि धार्मिक॥

What great desire of yours shall I fulfil, being happy ? O great Brahman, you are indeed a fit person. O righteous one, you are indeed come on account of my good fortune.

पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः ।
ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि बहुधा मया ॥
ब्रूहि यत्प्रार्थितं तुभ्यं कार्यमागमनं प्रति ॥

You who were a Rajarshi before have achieved the status of a Brahmarshi, radiant with the lustre of penance and are indeed fit to be worshipped by me in various ways. Please tell me the object desired by you in this visit.

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम् ।
हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत ॥

Hearing those wonderful words of the best of kings, Visvamitra, of great brilliance, spoke with such joy that his hairs stood on end :

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥

" O best of men ! I have to follow certain prescribed observances for attaining *siddhis*. To these, the two Rakshasas Maricha and Subahu, valorous, well-skilled and capable of assuming any shape at will, are obstacles.

न च मे क्रोधमुत्स्रष्टुं बुद्धिर्भवति पार्थिव ।
तथाभूता हि सा चर्या न शापस्तत्र मुच्यते ॥

O king! My mind does not like to give vent to anger. For, the observance is of such nature that no curse may escape me.

काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि ।
शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ।
राक्षसा ये विकर्तारस् तेषामपि विनाशने ॥

You should give me (the help of) your heroic eldest son Rama, wearing sidelocks. Protected by me with my divine power, he will indeed be able even to destroy those Rakshasas who obstruct me.

न च तौ राममासाद्य शक्तौ स्थातुं कथञ्चन ।
न च पुत्रगतं स्नेहं कर्तुमर्हसि पार्थिव ॥

They cannot withstand Rama in any manner. O king! it is not meet that you should indulge in parental fondness.

अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ।
वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः ॥
तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः ॥

I know Rama, of exalted soul and unfailing prowess. The mighty Vasishtha also knows him, and indeed others too who are steadfast in their penances. Do as requested. Good betide you. Do not give way to grief."

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम् ॥
मुहूर्तमिव निस्संज्ञः संज्ञावानिदमब्रवीत् ॥

Hearing these words of Visvamitra, the great king was, as it were, unconscious for a time. Then, becoming conscious, he spoke thus :

ऊनषोडशवर्षो मे रामो राजीवलोचनः ।
न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः ॥

"My lotus-eyed Rama is less than sixteen years in age. I do not see his capacity to fight the Rakshasas.

इयमक्षौहिणी पूर्णा यस्याहं पतिरीश्वरः ।
योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि ॥

This entire Akshauhini (army) of which I am the lord, is certainly fit to fight the Rakshasa hosts. It is not meet that you should take away Rama.

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलम् ।
न चास्त्रबलसंयुक्तो न च युद्धविशारदः ॥

He is a boy and has not yet completed his training. He does not know the strong and the weak points. He has not yet been taught in full the science of archery nor is he experienced in warfare."

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरम् ।
नृपतिं सुव्रतो धीरो वसिष्ठो वाक्यमब्रवीत् ॥

Hearing this speech, of which the utterance was indistinct through love, the courageous and pious Vasishtha spoke thus to the king :

इक्ष्वाकूणां कुले जातः साक्षाद्धर्म इवापरः ।
धृतिमान् सुव्रतः श्रीमान् न धर्मं हातुमर्हसि ॥

" Born of the Ikshvaku race and like another Dharma incarnate, possessed of courage, piety and bounteousness, it is not proper that you should forsake Dharma.

कृतास्त्रमकृतास्त्रं वा नैनं शक्ष्यन्ति राक्षसाः ।
गुप्तं कुशिकपुत्रेण ज्वलनेनामृतं यथा ॥

Whether he (Rama) has mastered archery, or not, Rakshasas will not be able to withstand him when he is protected by Visvamitra, like nectar protected by fire.

एष विग्रहवान् धर्म एष वीर्यवतां वरः ।
एष बुद्धयाऽधिको लोके तपसश्च परायणम् ॥

He (Visvamitra) is Dharma embodied and the foremost of the valorous. He is the foremost intellect in the world and is the final abode of penance.

एषोऽस्त्रान् विविधान् वेत्ति त्रैलोक्ये सचराचरे ।
नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन ॥

He knows all the various weapons. No other person knows him in all the three worlds, animate and inanimate, nor will any person ever know.

तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः ।
तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ॥

By himself, Kausika is indeed capable of overpowering them (Rakshasas). For the good of your son, he comes and begs of you."

तथा वसिष्ठे ब्रुवति राजा दशरथः सुतम् ।
प्रहृष्टवदनो रामम् आजुहाव सलक्ष्मणम् ॥

When Vasishtha spoke thus, King Dasaratha, with a happy countenance, sent for his son Rama along with Lakshmana.

कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च ।
पुरोधसा वसिष्ठेन मङ्गलैरभिमन्त्रितः ॥
स पुत्रं मूर्ध्न्युपाघ्राय राजा दशरथः प्रियम् ।
ददौ कुशिकपुत्राय सुप्रीतेनान्तरात्मना ॥

When the evil-averting and good-invoking rites had been duly performed for Rama by his mother and his father, and he had been protected and blessed by Vasishtha by means of mantras, King Dasaratha smelt his dear son on the head and with a heart full of satisfaction handed him over to Visvamitra.

विश्वामित्रो ययावग्रे ततो रामो महायशाः ।
काकपक्षधरो धन्वी तं च सौमित्रिरन्वगात् ॥

First went Visvamitra; then Rama of great fame, with sidelocks, and carrying his bow; and after him went Lakshmana.

अध्यर्धयोजनं गत्वा सरय्वा दक्षिणे तटे ।
रामेति मधुरां वाणीं विश्वामित्रोऽभ्यभाषत ॥

After proceeding a *yojana* and a half on the southern bank of the Sarayu, Visvamitra uttered the sweet word 'Rama'.

गृहाण वत्स सलिलं मा भूत् कालस्य पर्ययः ।
मन्त्रग्रामं गृहाण त्वं बलामतिबलां तथा ॥

" Child! Let there be no delay. Take water (in your hands) and receive all the mantras including *bala* and *atibala*.

न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः ।
न बाह्वोः सदृशो वीर्ये पृथिव्यामस्ति कश्चन ॥
त्रिषु लोकेषु वै राम न भवेत् सदृशस्त्वया ॥

There will not be any fatigue or fever for you, nor any change in form. In the whole world, there will be no one to match you in might of arms. O Rama! there will be no one to equal you in all the three worlds."

ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः।
प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः ॥

Then touching the water and so purified, Rama, his countenance beaming with pleasure, learned these two arts from the great ascetic who had mastered the secret of the soul.

विद्यासमुदितो रामः शुशुभे भूरिविक्रमः ।
सहस्ररश्मिर्भगवान् शरदीव दिवाकरः ॥

Resplendent with this knowledge, Rama, his prowess enhanced, shone like the sun in autumn with his thousand rays.

ऊषुस्तां रजनीं तीरे सरय्वास्सुसुखं त्रयः ।
प्रभातायां तु शर्वर्यां विश्वामित्रो महामुनिः ।
अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे ॥

The three rested that night most happily on the bank of the Sarayu. In the early morning, Visvamitra the great ascetic spoke thus to the two, Rama and Lakshmana, who were lying on the bed of leaves.

कौसल्यासुप्रजा राम पूर्वा सन्ध्या प्रवर्तते ।
उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

"O Rama! blessed son of Kausalya, the early dawn is approaching. Rise up, O best of men! Observe the daily divine worship."

तस्यर्षेः परमोदारं वचः श्रुत्वा नृपात्मजौ ।
स्नात्वा कृतोदकौ वीरौ गमनायाभितस्थतुः ॥

The royal and heroic sons, hearing the profound speech of the sage, bathed, made the offerings of water, and prepared to start.

स वनं घोरसङ्काशं दृष्ट्वा नरवरात्मजः ॥
अविप्रहतमैक्ष्वाकः पप्रच्छ मुनिपुङ्गवम् ॥
अहो वनमिदं दुर्गं किं न्वेतद्दारुणं वनम् ॥

Seeing the forest of terrible aspect, untrodden by any as yet, Rama asked the best of ascetics (Visvamitra):—

"Oh! this forest is impenetrable. What forest is this, of cruel aspect?"

तमुवाच महातेजा विश्वामित्रो महामुनिः ॥

Visvamitra, the great ascetic of great brilliance, answered him thus:—

ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः ॥
मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः ॥

"Good betide you. The wise Sunda has a wife known as Tataka, whose son is the Rakshasa Maricha, equal to Indra in valour.

सेयं पन्थानमावृत्य वसत्यत्यर्धयोजने ।
अत एव च गन्तव्यं ताटकाया वनं यतः ॥

Obstructing this path, she lives at a distance of a *yojana* and a half. We have therefore to go where Tataka's forest lies.

एनां राघव दुर्वृत्तां यक्षीं परमदारुणाम् ।
गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम् ।

O Raghava, for the welfare of cattle and the Brahmins, kill this wicked Yakshi, who is exceedingly cruel and does great mischief.

न हि ते स्त्रीवधकृते घृणा कार्या नरोत्तम ।
चातुर्वर्ण्यहितार्थाय कर्तव्यं राजसूनुना ॥

O best of men! you should not indulge in pity on account of woman-slaughter. For the welfare of the four castes, it must be done by a king's son.

नृशंसमनृशंसं वा प्रजारक्षणकारणात् ।
पातकं वा सदोषं वा कर्तव्यं रक्षता सदा ॥
राज्यभारनियुक्तानाम् एष धर्मस्सनातनः ॥

Cruel or gentle, sinful or slightly blame-worthy, the necessary deed must be done by the protector in defence of his subjects. This is the eternal obligation of those who have been invested with the burden of administration.

मुनेर्वचनमक्लीबं श्रुत्वा नरवरात्मजः ।
वचनं कौशिकस्येति कर्तव्यमविशङ्कया ॥
अनुशिष्टोऽस्म्ययोध्यायां गुरुमध्ये महात्मना ।
पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः ॥
तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः ॥

Hearing the manly words of the ascetic Visvamitra, Rama, the son of the best of men, said :—" This must be done without hesitation, because it is the order of Visvamitra. Thus have I been enjoined in Ayodhya by my high-souled father Dasaratha, in the midst of my elders. His words cannot be disregarded. I am ready to do your bidding, for you are of immeasurable worth."

इत्युक्त्वा धनुर्मध्ये बध्वा मुष्टिमरिन्दमः ।
ज्याघोषमकरोत्तीव्रं दिशश्शब्देन नादयन् ॥

Saying thus and placing firmly his grip in the middle of the bow, Rama, the vanquisher of foes, twanged the bow with terrible noise, causing the spaces to resound.

तं शब्दमभिनिध्याय राक्षसी क्रोधमूर्छिता ।
उद्धून्वाना रजो घोरं ताटका राघवावुभौ ॥
अभिदुद्राव काकुत्स्थं लक्ष्मणं च विनेदुषी ॥

Contemplating that sound, beside herself with anger, and kicking up a terrible dust, Tataka marched against Rama and Lakshmana, making a terrific yell.

तामापतन्तीं वेगेन विक्रान्तामशनीमिव ।
शरेणोरसि विव्याध सा पपात ममार च ॥

He (Rama) pierced in the chest Tataka, who was coming against him with great speed like a well-thrown thunder. She fell down and died.

ततो मुनिवरः प्रीतस् ताटकावधतोषितः ।
प्रविशन्नाश्रमपदं व्यरोचत महामुनिः ॥

Then Visvamitra, the foremost and best of ascetics, delighted and pleased with the killing of Tataka, shone resplendently as he entered the hermitage grounds.

प्रविवेश ततो दीक्षां नियतो नियतेन्द्रियः ॥

He then entered on his *Diksha* with his senses (external and internal) under control.

अथ काले गते तस्मिन् षष्ठेऽहनि समागते ।
तथा मायां विकुर्वाणौ राक्षसावभ्यधावताम् ॥

Then, after a while, on the advent of the sixth day, two Rakshasas, practising magical arts, hurried thither.

तावापतन्तौ सहसा दृष्ट्वा राजीवलोचनः ।
मानवं परमोदारमस्त्रं परमभास्वरम् ॥
चिक्षेप परमक्रुद्धो मारीचोरसि राघवः ॥

Rama, the lotus-eyed, seeing them appear suddenly, and being extremely wroth, hurled at the chest of Maricha, the powerful Manavastra of great effulgence.

स तेन परमास्त्रेण क्षिप्तः सागरसंप्लवे ॥

By that great weapon, he was thrown on the waves of the ocean.

संगृह्यास्त्रं ततो रामो दिव्यमाग्नेयमद्भुतम् ।
सुबाहूरसि चिक्षेप स विद्धः प्रापतद्भुवि ॥

Then, taking hold of the divine and wonderful Agneyastra, he hurled it at the chest of Subahu. Pierced by it, he fell on the ground.

स हत्वा राक्षसान् सर्वान् यज्ञघ्नान् रघुनन्दनः ।
ऋषिभिः पूजितस्सम्यग् यथेन्द्रो विजये पुरा ॥

Having killed all the Rakshasas who were ruining the sacrifices, Rama, the delight of the Raghus, was duly honoured by the sages, even as Indra was in days of old, on his victory.

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः ।
निरीतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत् ॥

Then, after the sacrifice was over, Visvamitra the great ascetic, after looking round in all the directions which had been rendered free from all troubles, said thus to Rama:

कृतार्थोऽस्मि महाबाहो कृतं गुरुवचस्त्वया ॥

"O mighty-armed Rama! I have gained my purpose, and the command of your preceptor has been fulfilled by you.

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति ।
यज्ञः परमधर्मिष्ठस्तस्य यास्यामहे वयम् ॥
त्वं चैव नरशार्दूल सहास्माभिर्गमिष्यसि ।
अद्भुतं च धनूरत्नं तत्र त्वं द्रष्टुमर्हसि ॥

O best of men! there is to be a great and holy sacrifice by King Janaka of Mithila. Thither, we are going.

Thou also, O best of men! shalt go along with us. And there, thou shalt see the best of all bows—a wonderful bow."

एवमुक्त्वा मुनिवरः प्रस्थानमकरोत्तदा ॥

Saying thus, the great ascetic made his journey.

ततः प्रागुत्तरां गत्वा रामः सौमित्रिणा सह ।
विश्वामित्रं पुरस्कृत्य यज्ञवाटमुपागमत् ॥

Thence, travelling north-eastwards, Rama, along with Lakshmana and preceded by Visvamitra, reached the sacrificial ground (of Janaka).

विश्वामित्रमनुप्राप्तं श्रुत्वा स नृपतिस्तदा ।
शतानन्दं पुरस्कृत्य पुरोहितमनिन्दितः ॥
प्रत्युज्जगाम सहसा कृताञ्जलिरभाषत ॥

Then, that King Janaka, hearing of the arrival of Visvamitra, went immediately to receive him, preceded by his preceptor the unblemished Satananda. With folded hands, he said :

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुङ्गव ।
यज्ञोपसदनं ब्रह्मन् प्राप्तोऽसि मुनिभिस्सह ॥
इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ ।
काकपक्षधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः ॥

"O best of ascetics! I am indeed fortunate. I have been blest, O Brahman! in that thou hast come to my sacrifice along with the ascetics. Good betide thee.

I desire to hear truly about these two lads, wearing sidelocks, heroic and equal to gods in prowess."

तस्य तद्वचनं श्रुत्वा जनकस्य महात्मनः ।
न्यवेदयन्महात्मानौ पुत्रौ दशरथस्य तौ ॥
सिद्धाश्रमनिवासं च राक्षसानां वधं तथा ।
महाधनुषि जिज्ञासां कर्तुमागमनं तथा ॥

Hearing these words of the high-souled Janaka, Visvamitra introduced them as the two high-souled sons of Dasaratha and told him of their sojourn at Siddhasrama, the slaying of the Rakshasas and of their visit there to become acquainted with the great bow.

एवमुक्तस्तु जनकः प्रत्युवाच महामुनिम् ॥

And thus addressed, Janaka replied to the great ascetic :

तदेतन्मुनिशार्दूल धनुः परमभास्वरम् ॥
यद्यस्य धनुषो रामः कुर्यादारोपणं मुने ।
सुतामयोनिजां सीतां दद्यां दाशरथेरहम् ॥

"O best of ascetics, this is that bow which is highly effulgent.

O Ascetic! if Rama is able to string this bow, I shall give Dasaratha's son, my daughter, Sita, not born of a womb."

विश्वामित्रस्स धर्मात्मा श्रुत्वा जनकभाषितम् ।
वत्स राम धनुः पश्य इति राघवमब्रवीत् ॥

Hearing the words of Janaka, that righteous-minded Visvamitra said to Raghava: "Darling Rama! look at the bow."

लीलया स धनुर्मध्ये जग्राह वचनान्मुनेः ।
पश्यतां नृसहस्राणां बहूनां रघुनन्दनः ॥
आरोपयित्वा धर्मात्मा पूरयामास तद्धनुः ।
तद्बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः ॥

Acting on the word of the ascetic, Rama the delight of the Raghus, grasped the bow

in the middle with exceeding ease, in the sight of thousands of men. The righteous-minded Rama fixed the string and bent the bow. Rama, the foremost of men and of great fame, broke the bow in the middle.

तस्य शब्दो महानासीद् राजा विगतसाध्वसः ।
उवाच प्राञ्जलिर्वाक्यं वाक्यज्ञो मुनिपुङ्गवम् ॥

Its sound was very great. With his fear removed, the king, well-versed in speech, addressed with folded hands, Visvamitra the best of ascetics thus :

भगवन् दृष्टवीर्यो मे रामो दशरथात्मजः ।
अत्यद्भुतमचिन्त्यं च न तर्कितमिदं मया ॥
जनकानां कुले कीर्तिमाहरिष्यति मे सुता ।
सीता भर्तारमासाद्य रामं दशरथात्मजम् ॥
भवतोऽनुमते ब्रह्मन् शीघ्रं गच्छन्तु मन्त्रिणः ।
मम कौशिक भद्रं त अयोध्यां त्वरिता रथैः ॥
राजानं प्रश्रितैर्वाक्यैरानयन्तु पुरं मम ॥

"O venerable one! the heroism of Rama, son of Dasaratha, has been seen by me. It is highly wonderful and beyond conception. This was not anticipated by me.

My daughter Sita, will, by obtaining Rama, the son of Dasaratha for her lord, bring fame to the line of the Janakas. With thy consent, let my ministers proceed expeditiously to Ayodhya by swift chariots and bring the king to my city with respectful words. O Kausika, good betide thee."

जनकेन समादिष्टा दूतास्ते क्लान्तवाहनाः ।
ददृशुर्देवसंकाशं वृद्धं दशरथं नृपम् ॥

By Janaka thus directed, the heralds, with their steeds thoroughly exhausted, saw the old king Dasaratha, shining like a god.

राजानं प्रयता वाक्यम् अब्रुवन् मधुराक्षरम् ॥

With humility, they addressed the king with sweet words :

पृष्ट्वा कुशलमव्यग्रं वैदेहो मिथिलाधिपः ।
कौशिकानुमते वाक्यं भवन्तमिदमब्रवीत् ॥

"Having asked after your welfare all round, Janaka, the lord of Mithila, speaks to you these words, with the approval of Kausika :

तच्च राजन् धनुर्दिव्यं मध्ये भग्नं महात्मना ।
रामेण हि महावीर यज्ञान्ते जनसंसदि ॥
अस्मै देया मया सीता वीर्यशुल्का महात्मने ।
प्रतिज्ञां तर्तुमिच्छामि तदनुज्ञातुमर्हसि ॥

O king of great valour, that divine bow has been broken in the middle by the high-souled Rama, in the presence of people at the close of the sacrifice.

To him, the high-souled Rama, have I to give Sita as the bride whose price is heroism. I desire to fulfil my promise. Pray, give your consent."

दूतवाक्यं तु तच्छ्रुत्वा राजा परमहर्षितः ।
गत्वा चतुरहं मार्गं विदेहानभ्युपेयिवान् ॥

And, hearing those words of the heralds, the king, highly delighted, reached the Videha country, after accomplishing four days' journey.

ततो राजानमासाद्य वृद्धं दशरथं नृपम् ।
उवाच च नरश्रेष्ठो नरश्रेष्ठं मुदाऽन्वितः ॥

Approaching the old King Dasaratha, best of men, Janaka, best of men, said with joy :

स्वागतं ते महाराज दिष्ट्या प्राप्तोऽसि राघव ।
ददामि परमप्रीतो वध्वौ ते मुनिपुङ्गव ॥
सीतां रामाय भद्रं त ऊर्मिलां लक्ष्मणाय च ॥
एवं भवतु भद्रं वः कुशध्वजसुते इमे ।
पत्न्यौ भजेतां सहितौ शत्रुघ्नभरतावुभौ ॥

"Welcome to thee, O Great King: O Raghava, thou art come on account of my good fortune. O best of ascetics! good betide thee. With great pleasure I give thee two daughters-in-law, Sita to Rama and Urmila to Lakshmana.

Let it be so. Good betide you all. These two daughters of Kusadhvaja, let the inseparable Satrughna and Bharata take for their brides."

ततः सीतां समानीय सर्वाभरणभूषिताम् ।
समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा ॥
अब्रवीज्जनको राजा कौसल्यानन्दवर्धनम् ॥

Then, bringing Sita decorated with all ornaments and placing her in front of the fire and so as to face Rama, the King Janaka said to Rama, the promoter of the delight of Kausalya, thus:

इयं सीता मम सुता सहधर्मचरी तव ।
प्रतीच्छ चैनां भद्रं ते पाणिं गृह्णीष्व पाणिना ॥
पतिव्रता महाभागा छायेवानुगता सदा ॥
इत्युक्त्वा प्राक्षिपद्राजा मन्त्रपूतं जलं तदा ॥

"This my daughter Sita, is thy partner in the performance of all duties. Accept her. Good betide thee. Hold her hand in yours. She will be faithful, of exalted merit and ever follow thee like a shadow."

Saying thus, the king poured the water sanctified by mantras (into Rama's hands).

साधु साध्विति देवानामृषीणां वदतां तदा ।
देवदुन्दुभिनिर्घोषः पुष्पवर्षो महानभूत् ॥

Then, while the gods and the sages exclaimed "Excellent, Excellent" there occurred the loud sounding of the celestial drums and great showers of flowers.

एवं दत्त्वा सुतां सीतां मन्त्रोदकपुरस्कृताम् ।
अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः ॥

Thus, giving away Sita with water sanctified by mantras, the king Janaka, overcome (flooded) with delight, said thus:

लक्ष्मणागच्छ भद्रं त ऊर्मिलामुद्यतां मया ।
प्रतीच्छ पाणिं गृह्णीष्व मा भूत्कालस्य पर्ययः ॥

"Lakshmana! come. Good betide thee. Accept Urmila given away by me. Hold her hand. Let there be no delay."

तमेवमुक्त्वा जनको भरतं प्रत्यभाषत ।
पाणिं गृहाण माण्डव्याः पाणिना रघुनन्दन ॥

Having said thus to him, Janaka addressed Bharata: "O! Delighter of Raghus, hold Mandavi's hand in yours."

शत्रुघ्नं चापि धर्मात्मा अब्रवीज्जनकेश्वरः ।
श्रुतकीर्त्या महाबाहो पाणिं गृह्णीष्व पाणिना॥

And the righteous-minded Lord of the Janakas told Satrughna also: "O! thou of mighty arms, hold Srutakirti's hand in yours."

सर्वे भवन्तस्सौम्याश्च सर्वे सुचरितव्रताः ।
पत्नीभिस्सन्तु काकुत्स्था मा भूत्कालस्य पर्ययः॥

"May all of you descendants of Kakutstha, be of amiable nature and well-performed austerities, in the company of your wives. (And now) let there be no delay."

जनकस्य वचश्श्रुत्वा पाणीन् पाणिभिरस्पृशन् ।
चत्वारस्ते चतसृणां वसिष्ठस्य मते स्थिताः ॥

Hearing the words of Janaka, the four brothers, under Vasishtha's direction, held the (brides') hands in theirs.

अग्निं प्रदक्षिणीकृत्य वेदिं राजानमेव च ।
ऋषींश्चैव महात्मानः सभार्या रघुसत्तमाः ॥
यथोक्तेन तदा चक्रुः विवाहं विधिपूर्वकम् ॥

Going round the fire, the altar and also the king and the sages, the four high-souled brothers, the best of the Raghus, performed their marriages accompanied by their brides, in accordance with the scriptural injunctions and as directed.

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः।
आपृष्ट्वा तौ च राजानौ जगामोत्तरपर्वतम्॥

Then, when the night was past, the great ascetic Visvamitra took leave of the two kings (Janaka and Dasaratha) and went to the northern mountain.

राजाऽप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः ।
ऋषीन् सर्वान् पुरस्कृत्य जगाम सबलानुगः ॥

The king Dasaratha too, the lord of Ayodhya, accompanied by his high-souled sons, went away, preceded by all the sages and followed by the army.

ददर्श भीमसङ्काशं जटामण्डलधारिणम् ।
भार्गवं जामदग्न्यं तं राजवंशविमर्दनम् ॥

He (Dasaratha) saw the son of Jamadagni and the descendant of Bhrigu, of terrible aspect, wearing matted locks, the destroyer of the kingly race.

तं दृष्ट्वा भीमसंकाशं ज्वलन्तमिव पावकम् ।
ऋषयो रामरामेति वचो मधुरमब्रुवन् ॥

On seeing him of terrible aspect, glowing like fire, the sages uttered the sweet words "Rama, Rama."

रामं दाशरथिं रामो जामदग्न्योऽभ्यभाषत ॥

Rama the son of Jamadagni, addressed Rama the son of Dasaratha thus :

राम दाशरथे राम वीर्यं ते श्रूयतेऽद्भुतम् ।
धनुषो भेदनं चैव निखिलेन मया श्रुतम् ॥
तच्छ्रुत्वाऽहमनुप्राप्तो धनुर्गृह्य परं शुभम् ॥
तदिदं घोरसंङ्काशं जामदग्न्यं महद्धनुः ।
पूरयस्व शरेणैव स्वबलं दर्शयस्व च ॥

"O Rama, son of Dasaratha, your wonderful valour is heard of. And the breaking of the bow has also been fully heard by me.

Having heard of it, I have come here, taking this highly auspicious bow.

Bend this terrible-looking great bow, belonging to Jamadagni, and fix the arrow and prove thy strength."

श्रुत्वा तज्जामदग्न्यस्य वाक्यं दाशरथिस्तदा ।
आरोप्य स धनू रामः शरं सज्यं चकार ह ॥

Hearing those words of the son of Jamadagni, Rama the son of Dasaratha then strung the bow and drew the arrow.

तेजोभिहतवीर्यत्वाज्जामदग्न्यो जडीकृतः ।
रामं कमलपत्राक्षं मन्दंमन्दमुवाच ह ॥

The son of Jamadagni, with his valour overpowered by the superior effulgence (of Rama), became stunned and spoke slowly in halting tones to the lotus-petal-eyed Rama:

अक्षयं मधुहन्तारं जानामि त्वां सुरोत्तमम् ।
धनुषोऽस्य परामर्शात् स्वस्ति तेऽस्तु परन्तप ॥

"From the way in which thou hast handled this bow, I know thee to be the Foremost of Celestials, the Indestructible, and the Slayer of the demon Madhu. Hail to thee! O vanquisher of foes.

न चेयं मम काकुत्स्थ व्रीडा भवितुमर्हति ।
त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः ॥

Nor is this, O Kakutstha! a shame to me, that, by thee, Lord of the three worlds, I should be humbled.

शरमप्रतिमं राम मोक्तुमर्हसि सुव्रत ।
शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमम् ॥

O Rama! of noble vows, it behoveth thee to release this peerless arrow. On its release, I shall proceed to Mahendra the best of mountains."

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान् ।
रामो दाशरथिश्श्रीमांश्चिक्षेप शरमुत्तमम् ॥

When Rama the son of Jamadagni spoke thus, Rama the son of Dasaratha, endowed with brilliance and prosperity, let fly that excellent arrow.

स हतान् दृश्य रामेण स्वाँल्लोकाँस्तपसार्जिता- ।
जामदग्न्यो जगामाशु महेन्द्रं पर्वतोत्तमम् ॥

Seeing the destruction by Rama of the regions earned by his austerities, the son of Jamadagni proceeded quickly to Mahendra, the best of mountains.

गतो राम इति श्रुत्वा हृष्टः प्रमुदितो नृपः ।
पुनर्जातं तदा मेने पुत्रमात्मानमेव च ॥

Hearing that Rama the son of Jamadagni had gone, king Dasaratha then felt joy and great jubilation and regarded himself and his son as having been born once again.

चोदयामास तां सेनां जगामाशु ततः पुरीम् ॥

He directed his army to proceed and quickly reached his (capital) city.

कुमाराश्च महात्मानो वीर्येणाप्रतिमा भुवि।
कृतदाराः कृतास्त्राश्च सधनास्ससुहृज्जनाः॥
शुश्रूषमाणाः पितरं वर्तयन्ति नरर्षभाः॥

The four high-souled sons, the foremost of men, peerless in valour throughout the world, possessed of brides, weapons, wealth and friendly relations, engaged themselves in serving their father.

रामस्तु सीतया सार्धं विजहार बहूनृतून्॥

And Rama enjoyed many seasons in the company of Sita.

प्रिया तु सीता रामस्य दाराः पितृकृता इति।
गुणाद्रूपगुणाच्चापि प्रीतिर्भूयोऽभ्यवर्धत॥

Sita was indeed dear to Rama, as should be the wife chosen by his father. And his love of her was the greater on account of her character and beauty.

तस्याश्च भर्ता द्विगुणं हृदये परिवर्तते।
अन्तर्जातमपि व्यक्तमाख्याति हृदयं हृदा॥
तस्य भूयो विशेषेण मैथिली जनकात्मजा।
देवताभिस्समा रूपे सीता श्रीरिव रूपिणी॥

4

In her heart, her lord was doubly dear to her. His (Rama's) heart read openly whatever was hidden (in her) through intimacy. But Sita, the daughter of Janaka Lord of Mithila, equal to the gods in form and beautiful like Lakshmi herself, read his (heart) even more fully.

॥ अयोध्याकाण्डः

गच्छता मातुलकुलं भरतेन तदाऽनघः ।
शत्रुघ्नो नित्यशत्रुघ्नो नीतः प्रीतिपुरस्कृतः ॥

By Bharata who was going to his maternal uncle's house, the sinless Satrughna, the eternal destroyer of foes, was then taken, impelled by affection.

राजाऽपि तौ महातेजाः सस्मार प्रोषितौ सुतौ॥

And the king, too, of great effulgence, remembered his two sons, who were living away from home.

सर्वे एव तु तस्येष्टाश्चत्वारः पुरुषर्षभाः ।
स्वशरीराद्विनिर्वृत्ताश्चत्वार इव बाहवः ॥

For, all four sons, foremost of men, were dear to him like four arms sprung from one's body.

तेषामपि महातेजा रामो रतिकरः पितुः ।
स्वयम्भूरिव भूतानां बभूव गुणवत्तरः ॥

But, of them, Rama, of great effulgence and the bringer of joy to his father as Svayambhu to all beings, was foremost by his virtues.

तं समीक्ष्य महाराजो युक्तं समुदितैश्शुभैः ।
निश्चित्य सचिवैस्सार्धं युवराजममन्यत ॥

Seeing him thus endowed with excellent and auspicious qualities, the great king took counsel with his ministers and thought of him as Yuvaraja.

आत्मनश्च प्रजानां च श्रेयसे च प्रियेण च ।
प्राप्तकालेन धर्मात्मा भक्त्या त्वरितवान्नृपः ॥

For the glory and affection of himself and his subjects, the righteous-minded king was in great haste, spurred by love, as the proper time approached.

ततः परिषदं सर्वामामन्त्र्य वसुधाधिपः ।
हितमुद्धर्षणं चैवमुवाच प्रथितं वचः ॥

Then, having invited his entire court, the lord of the earth (Dasaratha) made this benign, lofty and resounding speech.

सोऽहमिक्ष्वाकुभिस्सर्वैर्नरेन्द्रैः परिपालितम् ।
श्रेयसा योक्तुकामोऽस्मि सुखार्हमखिलं जगत् ॥

"I am desirous of bringing about the welfare of this entire earth, entitled to happiness, which has been well-protected by all the Ikshvaku kings.

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम् ।
पाण्डरस्यातपत्रस्य छायायां जरितं मया ॥

This body has been worn out by me in doing good to all the world, in the shadow of the white umbrella (of sovereignty).

अनुजातो हि मां सर्वैर्गुणैर्ज्येष्ठो ममात्मजः ॥
तं चन्द्रमिव पुष्येण युक्तं धर्मभृतां वरम् ।
यौवराज्ये नियोक्तास्मि प्रीतः पुरुषपुङ्गवम् ॥

My eldest son, indeed, takes after me in all excellent qualities.

I desire with rejoicing to appoint to the office of the Yuvaraja, him who is the best upholder of dharma and the foremost of men, like the conjunction of the moon with the constellation Pushya.

अनुरूपस्स वै नाथो लक्ष्मीवाँल्लक्ष्मणाग्रजः ।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम् ॥

Possessed of prosperity and elder to Lakshmana, he indeed is a fit ruler. With him as ruler, all the three worlds will certainly become possessed of the best of rulers."

इति ब्रुवन्तं मुदिताः प्रत्यनन्दन्नृपा नृपम् ।
ऊचुश्च युवराजानमभिषिञ्चस्व पार्थिवम् ॥

With the king who spoke thus, the kings were delighted and said: "Anoint the prince Rama, as the Yuvaraja.

इच्छामो हि महाबाहुं रघुवीरं महाबलम् ।
गजेन महता यान्तं रामं छत्रावृताननम् ॥

We do desire Rama, the heroic Raghu, of great arms and great strength, to ride a great elephant, his face shaded by the (royal) umbrella.

बहवो नृप कल्याण गुणाः पुत्रस्य सन्ति ते ।
इक्ष्वाकुभ्योऽपि सर्वेभ्यो ह्यतिरिक्तो विशाम्पते ॥

O king! many auspicious qualities exist in your son. O, ruler of the earth, he excels indeed all the Ikshvakus.

पौरान् स्वजनवन्नित्यं कुशलं परिपृच्छति ।
व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ॥

He always asks of the citizens about their welfare as he would of his own relations. When people are in misery, he is intensely distressed.

उत्सवेषु च सर्वेषु पितेव परितुष्यति ।
शक्तस्त्रैलोक्यमप्येको भोक्तुं किंनु महीमिमाम् ॥

On all joyous occasions he rejoices like a father. He can by himself govern all the three worlds. What then of this earth ?

राममिन्दीवरश्यामं सर्वशत्रुनिबर्हणम् ।
पश्यामो यौवराज्यस्थं तव राजोत्तमात्मजम् ॥

O! best of kings, we would like to see installed as Yuvaraja, your son, Rama, dark as a blue lotus and the vanquisher of all foes."

तेषामञ्जलिपद्मानि प्रगृहीतानि सर्वशः ।
प्रतिगृह्य वचो राजा ब्राह्मणानिदमब्रवीत् ॥

All of them held up their lotus-like hands, clasped in reverence. Assenting to their words, the king said this to the Brahmins :

चैत्रश्श्रीमानयं मासः पुण्यः पुष्पितकाननः ।
यौवराज्याय रामस्य सर्वमेवोपकल्प्यताम् ॥

"This is the auspicious month of Chitra, holy and with forests in flower. Let everything necessary for the installation of Rama as Yuvaraja be made ready."

ततस्सुमन्त्रं द्युतिमान् राजा वचनमब्रवीत् ।
रामः कृतात्मा भवता शीघ्रमानीयतामिति ॥

Then, the resplendent king spoke these words to Sumantra: "Let Rama, the perfect soul, be brought quickly by you."

स राममानयाञ्चक्रे रथेन रथिनां वरम् ॥

And he brought in a chariot Rama, the foremost of owners of chariots.

अलङ्कृतमिवात्मानमादर्शतलसंस्थितम् ।
स तं सस्मितमाभाष्य पुत्रं पुत्रवतां वरः ॥
उवाचेदं वचो राजा देवेन्द्रमिव काश्यपः ॥

The king, foremost of those possessing sons, after greeting with a smile his son, richly adorned and appearing like his own self reflected in a mirror, uttered these words, even as Kasyapa addressed Devendra:

ज्येष्ठायामसि मे पत्न्यां सदृश्यां सदृशः सुतः ।
उत्पन्नस्त्वं गुणश्रेष्ठो मम रामात्मजः प्रियः ॥

"You are my worthy son, born of my worthy eldest wife. You are dear to me and excel by your virtues.

यतस्त्वया प्रजाश्चेमाः स्वगुणैरनुरञ्जिताः ।
तस्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि ॥

As these subjects have become attached to you by your virtues, you shall therefore be made a Yuvaraja, during the conjunction of the moon with the constellation Pushya.

कामतस्त्वं प्रकृत्यैव विनीतो गुणवानसि ।
गुणवत्यपि तु स्नेहात् पुत्र वक्ष्यामि ते हितम् ॥

Verily, you are by nature modest and virtuous. Though virtuous, O son, out of my love for you, I shall tell what is good for you.

भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ।
कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ॥

Practising more self-restraint, always master the senses. Shun all troubles born of love and anger.

परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा ।
अमात्यप्रभृतीः सर्वाः प्रकृतीश्चानुरञ्जय ॥
कोष्ठागारायुधागारैः कृत्वा सन्निचयान् बहून् ॥

Being [inwardly the same as you seem outwardly, attract unto yourself all the subjects, including the ministers, etc., increasing greatly the treasury and the armoury.

तुष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम् ।
तस्य नन्दन्ति मित्राणि लब्ध्वाऽमृतमिवामराः ॥
तस्मात्त्वमपि चात्मानं नियम्यैवं समाचर ॥

He who rules his kingdom and makes his subjects happy and loyal—his friends delight in him as the gods in getting nectar. Therefore, regulate your conduct accordingly, after disciplining yourself.

अद्य प्रकृतयस्सर्वास्त्वामिच्छन्ति नराधिपम् ।
श्वस्त्वाऽहमभिषेक्ष्यामि यौवराज्ये परन्तप ॥

To-day all the subjects desire you as ruler. To-morrow I shall anoint you, O vanquisher of foes, as Yuvaraja.

तस्मात्त्वयाऽद्यप्रभृति निशेयं नियतात्मना ।
सह वध्वोपवस्तव्या दर्भप्रस्तरशायिना ॥

Therefore, from now onwards, this night should be spent by you with your wife, with your senses restrained, and lying on a bed of kusa grass.

सुहृदश्चाप्रमत्तास्त्वां रक्षन्त्वद्य समन्ततः ।
भवन्ति बहुविघ्नानि कार्याण्येवंविधानि हि ॥

Let vigilant friends protect you to-day on all sides. For functions like these are liable to many obstacles.

विप्रोषितश्च भरतो यावदेव पुरादितः ।
तावदेवाभिषेकस्ते प्राप्तकालो मतो मम ॥

It is my opinion that the proper time for your anointment is while Bharata is still away from this town.

कामं खलु सतां वृत्ते भ्राता ते भरतः स्थितः ।
ज्येष्ठानुवर्ती धर्मात्मा सानुक्रोशो जितेन्द्रियः ॥
किन्तु चित्तं मनुष्याणामनित्यमिति मे मतिः ॥

True, your brother Bharata keeps to the path of the righteous, following his eldest brother, righteous-minded, compassionate and self-controlled. However, my opinion is that the mind of men is inconstant."

इत्युक्तस्सोऽभ्यनुज्ञातः श्वोभाविन्यभिषेचने ।
व्रजेति रामः पितरमभिवाद्याभ्ययाद्गृहम् ॥

Being told of what should be done on the installation of the morrow and given leave to depart, Rama went to his residence after saluting his father.

ज्ञातिदासी यतो जाता कैकेय्यास्तु सहोषिता ।
प्रासादं चन्द्रसंकाशमारुरोह यदृच्छया ॥

A slave-maid of Kaikeyi's family, who was living with her, came up to the palace, bright like the moon, by chance.

प्रहृष्टमुदितैः पौरैरुच्छ्रितध्वजमालिनीम् ।
अयोध्यां मन्थरा दृष्ट्वा परं विस्मयमागता ॥
अविदूरे स्थितां दृष्ट्वा धात्रीं पप्रच्छ मन्थरा ।
अतिमात्रप्रहर्षोऽयं किं जनस्य च शंस मे ॥

Seeing Ayodhya filled with happy and rejoicing citizens and with flags and festoons flying high, the crooked Manthara was overcome with great wonder.

Seeing the nurse standing not far distantly, Manthara asked her: "What is this unmeasured joy of the people? Tell me."

विदीर्यमाणा हर्षेण धात्री तु परया मुदा ।
आचचक्षेऽथ कुब्जायै भूयसीं राघवश्रियम् ॥

The nurse bursting with supreme delight, related to the hump-backed Manthara, the rising fortune of Raghava.

धात्र्यास्तु वचनं श्रुत्वा मन्थरा पापदर्शिनी ।
शयानामेत्य कैकेयीमिदं वचनमब्रवीत् ॥

But, hearing the nurse's words, Manthara of evil intent, approached the reposing Kaikeyi and said these words :

उत्तिष्ठ मूढे किं शेषे सौभाग्येन विकत्थसे ।
चलं हि तव सौभाग्यं नद्याः स्त्रोत इवोष्णगे ॥

" Rise, O fool ! Why are you abed ?
Why do you boast of your good fortune ?
For your good fortune is as unsteady as river currents in summer.

रामं दशरथो राजा यौवराज्येऽभिषेक्ष्यति ।
उग्रत्वं राजधर्माणां कथं देवि न बुध्यसे ॥

King Dasaratha is going to anoint Rama as Yuvaraja. How is it, O queen, you do not understand cruelty to be one of the attributes of kings ?

धर्मवादी शठो भर्ता श्लक्ष्णवादी च दारुणः ।
शुद्धभावेन जानीषे तेनैवमतिसन्धिता ॥

Your husband indulges in righteous talk, but he is crafty; he indulges in gentle talk but he is cruel. You think him to be of pure heart, and that is why you have been betrayed.

अपवाह्य स दुष्टात्मा भरतं तव बन्धुषु।
काल्ये स्थापयिता रामं राज्ये निहतकण्टके ॥

That evil-minded king, after sending away Bharata to your relatives, is going, early in the morning, to instal Rama in the kingdom, thus rid of all obstacles."

मन्थराया वचः श्रुत्वा कैकेयी विस्मयान्विता।
दत्त्वा त्वाभरणं तस्यै पुनरेवाब्रवीदिदम् ॥

Hearing the words of Manthara and presenting her with an ornament, Kaikeyi with great wonder, addressed her again thus:

इदं तु मन्थरे मह्यमाख्यासि परमं प्रियम्।
रामे वा भरते वाऽहं विशेषं नोपलक्षये ॥

"O Manthara! What you now say is indeed highly pleasing to me. I don't see any distinction between Rama and Bharata.

धर्मज्ञो गुरुभिर्दान्तः कृतज्ञः सत्यवाक् शुचिः।
रामो राज्ञः सुतो ज्येष्ठो यौवराज्यमतोऽर्हति ॥

He (Rama) is well-versed in dharma, well-disciplined by teachers, grateful, of true speech and pure heart. Rama, being the king's eldest son, deserves therefore to be Yuvaraja.

यथा मे भरतो मान्यस्तथा भूयोऽपि राघवः ।
कौसल्यातोऽतिरिक्तं च स तु शुश्रूषते हि माम् ॥

As Bharata is to be cherished by me, much more so indeed is Raghava. For he attends on me with greater devotion than he does on Kausalya.

राज्यं यदि हि रामस्य भरतस्यापि तत्तदा ।
मन्यते हि यथाऽऽत्मानं तथा भ्रातृंस्तु राघवः ॥

If the kingdom goes to Rama, then it goes to Bharata too. For, Rama considers his brothers as his very self."

कैकेय्या वचनं श्रुत्वा मन्थरा भृशदुःखिता ।
दीर्घमुष्णं विनिश्वस्य कैकेयीमिदमब्रवीत् ॥

Hearing the words of Kaikeyi, Manthara, greatly distressed and heaving a long and hot sigh, spoke thus to Kaikeyi :

भविता राघवो राजा राघवस्यानु यः सुतः ।
राजवंशात्तु कैकेयि भरतः परिहास्यते ॥
तस्माद्राजगृहादेव वनं गच्छतु ते सुतः ॥

"Raghava will become the king; and after Raghava, he who is his son; O Kaikeyi !' Bharata will be expelled from the kingly line. Therefore, let your son repair to the forest from the royal residence.

दर्पान्निराकृता पूर्वं त्वया सौभाग्यवत्तया ।
राममाता सपत्नी ते कथं वैरं न यातयेत् ॥

Supplanted by you in early days through arrogance on account of your good fortune, why will not your co-wife, the mother of Rama, wreak her hatred on you in return ?"

श्रुत्वैव वचनं तस्या मन्थरायास्तु कैकयी ।
किञ्चिदुत्थाय शयनात् स्वास्तीर्णादिदमब्रवीत् ॥

On hearing the words of Manthara, Kaikeyi, rising up a little from her well-spread bed, said this :

कथय त्वं ममोपायं केनोपायेन मन्थरे ।
भरतः प्राप्नुयाद्राज्यं न तु रामः कथञ्चन ॥

"Tell me a plan. By what plan, O Manthara, will Bharata get the kingdom, but not Rama, in any case?"

एवमुक्ता तया देव्या कुब्जा वचनमब्रवीत् ॥

Being told thus by the queen, the hump-backed (Manthara) spoke these words :

क्रोधागारं प्रविश्याद्य क्रुद्धेवाश्वपतेः सुते ।
शेष्वानन्तर्हितायां त्वं भूमौ मलिनवासिनी ॥

"O daughter of Asvapati, enter now the house of anger and lie down, clad in dirty clothes, on the bare earth, like an angry woman.

दयिता त्वं सदा भर्तुस्तत्र मे नास्ति संशयः ।
त्वत्कृते स महाराजो विशेदपि हुताशनम् ॥

You are always the darling of your husband. Of this, I have no doubt. For your sake, that great king may even enter the fire.

न त्वां क्रोधयितुं शक्तो न क्रुद्धां प्रत्युदीक्षितुम् ।
तव प्रियार्थं राजा हि प्राणानपि परित्यजेत् ॥

He is not capable of making you angry, nor can he look you in the face when angry. To please you, the king would indeed give up even his own life.

यौ तौ दैवासुरे युद्धे वरौ दशरथोऽददत्।
तौ स्मारय महाभागे त्वमिमं वृणुया वरम्॥

Those two boons that Dasaratha gave you in the war between the gods and the Asuras—O exalted Lady, remind him of those two and choose this for your boon.

रामं प्रव्राजयारण्ये नव वर्षाणि पञ्च च।
भरतः क्रियतां राजा पृथिव्याः पार्थिवर्षभ॥

'Banish Rama to the forest for nine years and five. Let Bharata, O foremost of kings, be made the ruler of the earth.'

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वनम्।
रूढश्च कृतमूलश्च शेषं स्थास्यति ते सुतः॥
उत्तिष्ठ कुरु कल्याणं राजानमनुदर्शय॥

For, when Rama is banished to the forest for fourteen years, your son, being well-established and having struck root, can maintain himself afterwards.

Arise, and seek your good. Await the king."

आज्ञाप्य तु महाराजो राघवस्याभिषेचनम्।
स कैकेय्या गृहश्रेष्ठं प्रविवेश महायशाः॥
पाण्डराभ्रमिवाकाशं राहुयुक्तं निशाकरः॥

Having ordered the anointment of Raghava, the great king, of great fame, entered the lovely apartments of Kaikeyi, like the moon entering the sky covered with white clouds and with Rahu present in it.

स वृद्धस्तरुणीं भार्यां प्राणेभ्योऽपि गरीयसीम् ।
अपापः पापसंकल्पां ददर्श धरणीतले ॥

That old and sinless king saw his young wife, dearer to him than even his own life (lying) on the floor with a cruel resolve.

परिमृश्य च पाणिभ्यामुवाच वनितामिदम् ॥

Stroking her with his hands, he said this to his youthful wife :

आत्मनो जीवितेनापि ब्रूहि यन्मनसेच्छसि ।
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ॥

"Tell me what you desire in your mind. With my own life, (if need be) I will do your pleasure. I swear it to you on all my good deeds.

यं मुहूर्तमपश्यंस्तु न जीवेयमहं ध्रुवम् ।
तेन रामेण कैकेयि शपे ते वचनक्रियाम् ॥

Him, without seeing whom even for a short while, I cannot certainly live, by that Rama, O Kaikeyi, I swear to you the fulfilment of my word."

तेन वाक्येन संहृष्टा तमभिप्रायमागतम् ।
व्याजहार महाघोरमभ्यागतमिवान्तकम् ॥

Being pleased by that speech, she made plain her intention, highly cruel like Death that had come near.

स्मर राजन् पुरा वृत्तं तस्मिन् दैवासुरे रणे ।
वरौ यौ मे त्वया देव तदा दत्तौ महीपते ॥

" Remember, O king and ruler of the earth, what happened before in that fight between the gods and the Asuras, those two boons which were given me by you.

तौ तावदहमद्यैव वक्ष्यामि शृणु मे वचः ॥

However, I shall mention these two boons even now. Listen to my words:

अनेनैवाभिषेकेण भरतो मेऽभिषिच्यताम् ।
नव पञ्च च वर्षाणि रामो भवतु तापसः ॥

" At this very installation, let my Bharata be installed. For nine and five years, let Rama become an ascetic."

ततः श्रुत्वा महाराजः कैकेय्या दारुणं वचः ।
कैकेयीमब्रवीत्क्रुद्धः प्रदहन्निव चक्षुषा ॥

Then, hearing the cruel words of Kaikeyi, the great king grew wroth and, burning her, as it were, with his eyes, spoke thus to Kaikeyi:

नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि ।
किं कृतं तव रामेण पापे पापं मयाऽपि वा ॥

"O cruel, wicked, sinful woman, destroyer of this family, what evil has been done to you by Rama, or by me?

यदा ते जननीतुल्यां वृत्तिं वहति राघवः ।
तस्यैव त्वमनर्थाय किंनिमित्तमिहोद्यता ॥

While Raghava behaves to you as to his mother, why are you intent on the ruin of such a one?

जीवलोको यथा सर्वो रामस्याह गुणस्तवम् ।
अपराधं कमुद्दिश्य त्यक्ष्यामीष्टमहं सुतम् ॥

When the whole living world recounts the praise of Rama's qualities, for what fault of his can I abandon my beloved son?

कौसल्यां वा सुमित्रां वा त्यजेयमपि वा श्रियम्।
जीवितं वाऽऽत्मनो रामं न त्वेव पितृवत्सलम्॥

I may abandon Kausalya or Sumitra or even royalty or my own life; but I cannot abandon Rama, who is devoted to (me) his father.

तिष्ठेल्लोको विना सूर्यं सस्यं वा सलिलं विना।
न तु रामं विना देहे तिष्ठेत्तु मम जीवितम्॥

The world may subsist without the sun, grain without water; but life cannot remain in my body without Rama.

न स्मराम्यप्रियं वाक्यं लोकस्य प्रियवादिनः।
स कथं त्वत्कृते रामं वक्ष्यामि प्रियमप्रियम्॥

I cannot recall one unpleasant remark of Rama, who speaks sweetly to the world. How then can I for your sake say a harsh thing to my dear Rama?

अञ्जलिं कुर्मि कैकेयि पादौ चापि स्पृशामि ते।
शरणं भव रामस्य माऽधर्मो मामिह स्पृशेत्॥

With folded hands, I bow to you, O Kaikeyi! I take hold even of your

feet. Be thou the refuge of Rama. Let not unrighteousness touch me in this matter."

इति दुःखाभिसन्तप्तं प्रार्थयन्तं पुनः पुनः ।
प्रत्युवाचाथ कैकेयी रौद्रा रौद्रतरं वचः ॥

To him who was thus afflicted with misery and repeatedly supplicating her, the fierce Kaikeyi replied with fiercer words:

भवत्वधर्मो धर्मो वा सत्यं वा यदि वाऽनृतम् ।
यत्त्वया संश्रुतं मह्यं तस्य नास्ति व्यतिक्रमः ॥

"Be it righteousness or unrighteousness, truth or even untruth, there shall be no transgression of what has been promised me by you.

भरतेनात्मना चाहं शपे ते मनुजाधिप ।
यथा नान्येन तुष्येयमृते रामविवासनात् ॥

By Bharata and by my own self, I swear to you, O Lord of men! I will not be satisfied with anything but the banishment of Rama."

एतावदुक्त्वा वचनं कैकेयी विरराम ह ।
दीनया तु गिरा राजा इति होवाच कैकयीम् ॥

Having said thus much, Kaikeyi stopped. In a distressed voice the king spoke to Kaikeyi as follows :

न कथञ्चिदृते रामाद्भरतो राज्यमावसेत् ।
रामादपि हि तं मन्ये धर्मतो बलवत्तरम् ॥

" Without Rama, Bharata will certainly not abide in the kingdom. I consider him to be firmer even than Rama in righteousness.

यदा यदा हि कौसल्या दासीवच्च सखीव च ।
भार्यावद्भगिनीवच्च मातृवच्चोपतिष्ठति ॥
सततं प्रियकामा मे प्रियपुत्रा प्रियंवदा ।
न मया सत्कृता देवि सत्कारार्हा कृते तव ॥

Whensoever Kausalya has attended on me like a maid, like a friend, like a wife, like a sister and like a mother, she who ever desired my good, who bore my favourite son, and who spoke so as to please,—though she deserved considerate treatment, got none at my hands on your account.

मया ह्यपितृकः पुत्रः स महात्मा दुरात्मना ।
तं तु मां जीवलोकोऽयं नूनमाक्रोष्टुमर्हति ॥

Besides, that high-souled son (Rama) is deprived of his patrimony by me of mean

soul. Verily, the race of men might justly execrate me.

नालं द्वितीयं वचनं पुत्रो मां प्रतिभाषितुम् ।
यदि मे राघवः कुर्याद्वनं गच्छेति चोदितः ॥

My son is not capable of uttering even a remonstrance. If directed to go to the forest, my Raghava will do it.

प्रतिकूलं प्रियं मे स्यान्न तु वत्सः करिष्यति ।
शुद्धभावो हि भावं मे न तु ज्ञास्यति राघवः ॥

My child will not do the contrary thing, though it might (really) please me. Being pure in thought, he will not understand my (real) wish.

स वनं प्रव्रजेत्युक्तो बाढमित्येव वक्ष्यति ॥

When told "go to the forest," he will only say "certainly".

प्रियं चेद्भरतस्यैतद्रामप्रव्राजनं भवेत् ।
मा स्म मे भरतः कार्षीत् प्रेतकृत्यं गतायुषः ॥
कथं कमलपत्राक्षो मया रामो विवास्यते ॥

If the banishment of Rama be to the liking of Bharata, let not Bharata perform

my funeral rites when I am dead.

How could the lotus-eyed Rama be banished by me?

प्रसीद देवि रामो मे त्वद्दत्तं राज्यमव्ययम् ।
लभतामसितापाङ्गे यशः परमवाप्नुहि ॥

Be gracious, O Queen! Let my Rama get this imperishable kingdom as a gift from you; so will you whose eyes are dark at the edges, obtain the highest fame!

मम रामस्य लोकस्य गुरूणां भरतस्य च ।
प्रियमेतद्गुरुश्रोणि कुरु चारुमुखेक्षणे ॥

O you who have heavy hips and beautiful mouth and eyes, do that which will please me, Rama, the world, the preceptors and also Bharata."

पुत्रशोकार्दितं पापा सैक्ष्वाकमिदमब्रवीत् ॥

To (Dasaratha) the descendant of the Ikshvakus, thus grieving for his son, the sinful Kaikeyi said thus:

पापं कृत्वेव किमिदं मम संश्रुत्य संश्रवम् ।
शेषे क्षितितले सन्नः स्थित्यां स्थातुं त्वमर्हसि ॥

"After plighting your promise, why do you lie on the floor of the earth, as if you have done a sinful act? You should abide by the promise, fully prepared.

आहुः सत्यं हि परमं धर्मं धर्मविदो जनाः ।
सत्यमाश्रित्य हि मया त्वं च धर्मं प्रचोदितः ॥

Those who know Dharma say that truth is the highest Dharma. It is in the pursuit of truth that you have been prompted by me to do your Dharma.

धर्मस्यैवाभिकामार्थं मम चैवाभिचोदनात् ।
प्रव्राजय सुतं रामं त्रिः खलु त्वां ब्रवीम्यहम् ॥

For love of Dharma, and because of my bidding, banish your son Rama. Indeed, thrice do I say this to you."

एवं प्रचोदितो राजा कैकेय्या निर्विशङ्कया ।
नाशकत् पाशमुन्मोक्तुं बलिरिन्द्रकृतं यथा ॥

Urged thus by the impudent Kaikeyi, the king was unable to release himself from the bonds, just as Bali from the bonds of Indra.

ततः प्रभातां रजनीमुदिते च दिवाकरे ।
वसिष्ठो गुणसंपन्नः प्रविवेश पुरोत्तमम् ॥

Then, when the night became morn and when the the sun had risen, the virtuous Vasishtha entered the capital city.

ततस्सूतो यथाकालं तुष्टाव जगतीपतिम् ॥

At the proper time, Suta (the charioteer) praised the king, the lord of the earth.

इन्द्रमस्यां तु वेलायामभितुष्टाव मातलिः ।
सोऽजयद्दानवान् सर्वांस्तथा त्वा बोधयाम्यहम्॥

" At this very hour, Matali (Indra's charioteer) praised Indra and he (Indra) conquered all the demons. In the same way do I wake you.

वेदास्सहाङ्गविद्याश्च यथा ह्यात्मभुवं विभुम्।
ब्रह्माणं बोधयन्त्यद्य तथा त्वां बोधयाम्यहम् ॥

As the Vedas together with the ancillary sciences wake Brahma the self-born Lord at this hour, in the same way do I wake you."

प्रतिबुध्य ततो राजा इदं वचनमब्रवीत्।

Awaking then, the king said these words :

राममानय सूतेति स श्रुत्वा प्रतिपूज्य तम् ।
निर्जगाम नृपावासात् विनयज्ञो विनीतवत् ॥

Hearing "Suta, bring Rama" and duly honouring him, the charioteer, came out of the king's residence in the garb of humility, of which he was master.

राजपुत्रमुवाचेदं सुमन्त्रो राजसत्कृतः ।
कौसल्यासुप्रजा राम पिता त्वां द्रष्टुमिच्छति ॥

Sumantra, duly honoured by the king, said thus to the king's son: "O Rama! blessed son of Kausalya, (your) father desires to see you."

अथ सीतामनुज्ञाप्य कृतकौतुकमङ्गलः ।
निश्चक्राम सुमन्त्रेण सह रामो निवेशनात् ॥

Then, taking leave of Sita and being duly prepared for the auspicious occasion, Rama came out of his residence along with Sumantra.

स रामो रथमास्थाय संप्रहृष्टसुहृज्जनः ।
यथार्हं चापि संपूज्य सर्वानेव नरान् ययौ ॥

His friends rejoicing, Rama sat in the chariot and set forth, honouring all persons according to merit.

स ददर्शासने रामो निषण्णं पितरं शुभे ।
कैकेयीसहितं दीनं मुखेन परिशुष्यता ॥

Rama saw his father, dejected and with a withered countenance, seated on the auspicious seat along with Kaikeyi.

स पितुश्चरणौ पूर्वमभिवाद्य विनीतवत् ।
कैकेयीमभिवाद्यैव रामो वचनमब्रवीत् ॥

Saluting first his father's feet with humility and saluting Kaikeyi also, Rama spoke these words :

कच्चिन्मया नापराद्धमज्ञानाद्येन मे पिता ।
कुपितस्तन्ममाचक्ष्व त्वं चैवैनं प्रसादय ॥

"Have I not (I must have) unknowingly committed some fault for which my father is angry with me? Tell me that. And do you also pacify him.

एतदाचक्ष्व मे देवि तत्त्वेन परिपृच्छतः ।
किं निमित्तमपूर्वोऽयं विकारो मनुजाधिपे ॥

O Queen! tell this truly to me who ask you. What is the reason for this unprecedented change (in countenance) in the king?"

एवमुक्ता तु कैकेयी राघवेण महात्मना ।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितं वचः ॥

Thus addressed by the high-souled Rama, Kaikeyi, having cast off all shame said these bold words, which suited her own interest.

न राजा कुपितो राम व्यसनं नास्य किञ्चन ।
प्रियं त्वामप्रियं वक्तुं वाणी नास्योपवर्तते ॥
तदवश्यं त्वया कार्यं यदनेनाश्रुतं मम ॥

"O Rama! the king is not angry; nor is there any distress for him. Utterance fails him to say the unpleasant thing to you whom he loves. But it must certainly be fulfilled by you, that which has been promised by him to me.

यदि त्वभिहितं राज्ञा त्वयि तन्न विपत्स्यते ।
ततोऽहमभिधास्यामि न ह्येष त्वयि वक्ष्यति ॥

If what has been promised by the king will not be broken by you, then I shall tell you. For never will he tell you."

एतत्तु वचनं श्रुत्वा कैकेय्या समुदाहृतम् ।
उवाच व्यथितो रामस्तां देवीं नृपसन्निधौ ॥

Hearing the words spoken by Kaikeyi, Rama, being distressed, addressed the queen in the presence of the king:

अहो धिङ्नार्हसे देवि वक्तुं मामीदृशं वचः ॥

"O, Fie! O Queen, you should not tell me such words.

अहं हि वचनाद्राज्ञः पतेयमपि पावके ।
भक्षयेयं विषं तीक्ष्णं मज्जेयमपि चार्णवे ॥

For, at the king's bidding, I would even jump into the fire, consume virulent poison or even be drowned in the ocean.

तद् ब्रूहि वचनं देवि राज्ञो यदभिकाङ्क्षितम् ।
करिष्ये प्रतिजाने च रामो द्विर्नाभिभाषते ॥

Therefore, O Queen, tell me the king's intended command. I shall carry it out. I promise you. Rama never speaks twice."

तमार्जवसमायुक्तमनार्या सत्यवादिनम् ।
उवाच रामं कैकेयी वचनं भृशदारुणम् ॥

To that Rama who was straightforward and truth-speaking, the ignoble Kaikeyi said these highly cruel words:

पुरा दैवासुरे युद्धे पित्रा ते मम राघव।
रक्षितेन वरौ दत्तौ सशल्येन महारणे॥

"Long ago, O Raghava, two boons were given to me by your father, when, in the battle of the gods and Asuras, he was tormented by arrows and saved by me.

तत्र मे याचितो राजा भरतस्याभिषेचनम्।
गमनं दण्डकारण्ये तव चाद्यैव राघव॥
यदि सत्यप्रतिज्ञं त्वं पितरं कर्तुमिच्छसि।
आत्मानं च नरश्रेष्ठ मम वाक्यमिदं शृणु॥

Accordingly, O Raghava, the king was requested by me for the anointment of Bharata and for your departure to the Dandaka forest this very day. If you desire to make your father a man of his word and yourself too, O best of men, listen to these words of mine:

सप्त सप्त च वर्षाणि दण्डकारण्यमाश्रितः।
अभिषेकमिमं त्यक्त्वा जटाजिनधरो वस॥
भरतः कोसलपुरे प्रशास्तु वसुधामिमाम्॥

Giving up this installation, live in the Dandaka forest for twice seven years,

6

wearing matted locks and deer skin. Let Bharata rule over this earth from this city of the Kosalas.

एतत्कुरु नरेन्द्रस्य वचनं रघुनन्दन ।
सत्येन महता राम तारयस्व नरेश्वरम् ॥

O delight of the Raghus, fulfil the king's promise. And by making his words true, save your father, the best of men."

तदप्रियममित्रघ्नो वचनं मरणोपमम् ।
श्रुत्वा न विव्यथे रामः कैकेयीं चेदमब्रवीत् ॥

Hearing these unpleasant and death-like words, Rama, the vanquisher of foes, was not hurt. And he said thus to Kaikeyi:

एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः ।
जटाजिनधरो राज्ञः प्रतिज्ञामनुपालयन् ॥

"Let it be so. I will go hence to the forest, wearing matted locks and deer skin, to keep the promise of the king.

अलीकं मानसं त्वेकं हृदयं दहतीव मे ।
स्वयं यन्नाह मां राजा भरतस्याभिषेचनम् ॥

But a mental disquiet burns as it were my heart,—that the king did not himself tell me of the anointing of Bharata.

अहं हि सीतां राज्यं च प्राणानिष्टान् धनानि च ।
हृष्टो भ्रात्रे स्वयं दद्यां भरतायाप्रचोदितः ॥

For the sake of Bharata, without being asked, I should with pleasure give up Sita, the kingdom, my precious life and possessions.

किं पुनर्मनुजेन्द्रेण स्वयं पित्रा प्रचोदितः ।
तव च प्रियकामार्थं प्रतिज्ञामनुपालयन् ॥

Much more so, when commanded personally by the best of kings and when it is for the sake of your dear interest and in fulfilment of his promise.

नाहमर्थपरो देवि लोकमावस्तुमुत्सहे ।
विद्धि मामृषिभिस्तुल्यं केवलं धर्ममास्थितम् ॥

O Queen, I am not eager to live in this world, addicted to enjoyments. Know me to be the equal of sages, well-rooted in Dharma alone.

न ह्यतो धर्मचरणं किञ्चिदस्ति महत्तरम् ।
यथा पितरि शुश्रूषा तस्य वा वचनक्रिया ॥

Than this there is no higher duty to perform—to serve one's father and to carry out his words.

अनुक्तोऽप्यत्रभवता भवत्या वचनादहम् ।
वने वत्स्यामि विजने वर्षाणीह चतुर्दश ॥

Even though not told by my father, I will, at your bidding, live for fourteen years in the forest deserted by men.

न नूनं मयि कैकेयि किञ्चिदाशंससे गुणम् ।
यद्राजानमवोचस्त्वं ममेश्वरतरा सती ॥

Verily, O Kaikeyi, you do not perceive any virtue in me as you, having complete command over me, spoke (your wish) to the king.

यावन्मातरमापृच्छे सीतां चानुनयाम्यहम् ।
ततोऽद्यैव गमिष्यामि दण्डकानां महद्वनम् ॥

As soon as I have taken leave of my mother and consoled Sita, I shall journey this very day to the great Dandaka forest.

भरतः पालयेद्राज्यं शुश्रूषेच्च पितुर्यथा ।
तथा भवत्या कर्तव्यं स हि धर्मः सनातनः ॥

You should take such steps that Bharata would rule the kingdom and serve father too. For this is the Eternal Duty."

स रामः पितरं कृत्वा कैकेयीं च प्रदक्षिणम् ।
निष्क्रम्यान्तःपुरात्तस्मात् स्वं ददर्श सुहृज्जनम्॥

Rama, going round his father and Kaikeyi and coming out of those inner apartments, met his own friends.

न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति ॥

Nor does the loss of the kingdom diminish his great splendour.

वाचा मधुरया रामः सर्वं संमानयञ्जनम् ।
मातुस्समीपं धीरात्मा प्रविवेश महायशाः ॥

Honouring all men with sweet words, Rama, of a courageous soul and great fame, went near his mother.

स मातरमभिक्रान्तामुपसंगृह्य राघवः ।
परिष्वक्तश्च बाहुभ्यामुपाघ्रातश्च मूर्धनि ॥
मातरं राघवः किञ्चिद्व्रीडात् प्राञ्जलिरब्रवीत् ॥

Clasping his mother as she approached and having been embraced with both her hands and smelt on the crown, Raghava with folded hands told his mother with a little hesitation :

देवि नूनं न जानीषे महद्भयमुपस्थितम् ।
इदं तव च दुःखाय वैदेह्या लक्ष्मणस्य च ॥

"O Queen, you surely do not know the great impending calamity. It will cause grief to you and to Sita and Lakshmana.

भरताय महाराजो यौवराज्यं प्रयच्छति ।
मां पुनर्दण्डकारण्ये विवासयति तापसम् ॥

The great king gives the *Yauvarajya* to Bharata while he banishes me as an ascetic to the Dandaka forest."

सा निकृत्तेव सालस्य यष्टिः परशुना वने ।
पपात सहसा देवी देवतेव दिवश्च्युता ॥

Like unto the trunk of a Sala tree cut down by an axe in the forest, the queen fell down suddenly as a goddess fallen from heaven.

रामस्तूत्थापयामास मातरं गतचेतसम् ।
पांसुगुण्ठितसर्वाङ्गीं विममर्श च पाणिना ॥

Rama raised up his mother who had lost consciousness and whose every limb was covered with dust; and he stroked her with his hands.

सा राघवमुपासीनमसुखार्ता सुखोचिता ।
उवाच पुरुषव्याघ्रमुपशृण्वति लक्ष्मणे ॥

Afflicted with grief though accustomed to pleasure, she told Raghava who was seated near, while Lakshmana was listening:

यदि पुत्र न जायेथा मम शोकाय राघव ।
न स्म दुःखमतो भूयः पश्येयमहमप्रजाः ॥

" O Raghava, my son, if you had not been born to my sorrow, I should certainly not know greater distress than this by being childless.

एक एव हि वन्ध्यायाः शोको भवति मानसः ।
अप्रजाऽस्मीति सन्तापो न ह्यन्यः पुत्र विद्यते ॥

For, the barren-woman has only one sorrow in her heart—'I am childless.' O Son, there is no other affliction for her.

न दृष्टपूर्वं कल्याणं सुखं वा पतिपौरुषे ।
अपि पुत्रे तु पश्येयमिति रामास्थितं मया ॥

O Rama, no auspicious event has been witnessed by me so far nor any happiness because of my husband's greatness.

However, I have held on believing that I should witness it (joy) in (the case of) my son.

दश सप्त च वर्षाणि तव जातस्य राघव ।
आसितानि प्रकाङ्क्षन्त्या मया दुःखपरिक्षयम् ॥

Ten and seven years, O Raghava, since your re-birth (initiation as a Kshatriya), have been spent by me expecting the termination of my misery.

अपश्यन्ती तव मुखं परिपूर्णशशिप्रभम् ।
कृपणा वर्तयिष्यामि कथं कृपणजीविकाम् ॥

Without seeing your face, beautiful like a full moon, how can I, wretched, live the life of wretchedness ?"

तथा तु विलपन्तीं तां कौसल्यां राममातरम् ।
उवाच लक्ष्मणो दीनस्तत्कालसदृशं वचः ॥

To Rama's mother Kausalya who was lamenting thus, the dejected Lakshmana addressed words suited to the occasion :

न रोचते ममाप्येतदार्ये यद्राघवो वनम् ।
त्यक्त्वा राज्यश्रियं गच्छेत स्त्रिया वाक्यवशं गतः

"O noble lady, it does not please me either that Raghava, being bound by the words of a woman, should give up royal glory and go to the forest.

विपरीतश्च वृद्धश्च विषयैश्च प्रधर्षितः।
नृपः किमिव न ब्रूयाच्चोद्यमानस्समन्मथः ॥

Perverse, old, enslaved by passion, and yielding to lust, what would not the king say, goaded (thereto)?

न तं पश्याम्यहं लोके परोक्षमपि यो नरः।
स्वमित्रोऽपि निरस्तोऽपि योऽस्य दोषमुदाहरेत्॥

I know not any man in the world, who, though unfriendly to Rama and disowned by him, would speak ill of him even behind his back.

देवकल्पमृजुं दान्तं रिपूणामपि वत्सलम्।
अवेक्षमाणः को धर्मं त्यजेत्पुत्रमकारणात् ॥

Who, caring for dharma, will abandon, without reason, his son, who is equal to the gods, straightforward, self-controlled and dear even to his enemies?

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः।
उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम् ॥

Punishment must be inflicted even on a father who has become haughty, incapable of determining right and wrong and addicted to unrighteous ways.

अनुरक्तोऽस्मि भावेन भ्रातरं देवि तत्त्वतः।
सत्येन धनुषा चैव दत्तेनेष्टेन ते शपे ॥

O Queen, I am truly attached to my brother, because of his disposition. By truth and bow and by gifts and sacrifices I swear to you.

दीप्तमग्निमरण्यं वा यदि रामः प्रवेक्ष्यति।
प्रविष्टं तत्र मां देवि त्वं पूर्वमवधारय ॥

Should Rama enter the flaming fire or the forest, O Queen, be sure that I shall have entered there before him.

एतत्तु वचनं श्रुत्वा लक्ष्मणस्य महात्मनः।
उवाच रामं कौसल्या रुदन्ती शोकलालसा ॥

Hearing these words of the high-souled Lakshmana, Kausalya, weeping and tossed about by sorrow, spoke to Rama :

धर्मज्ञ यदि धर्मिष्ठो धर्मं चरितुमिच्छसि।
शुश्रूष मामिहस्थस्त्वं चर धर्ममनुत्तमम् ॥

"O knower of dharma, if you are bent on dharma and desire to practise dharma, stay here and serve me; perform this supreme dharma.

शुश्रूषुर्जननीं पुत्र स्वगृहे नियतो वसन्।
परेण तपसा युक्तः काश्यपस्त्रिदिवं गतः॥

O son, serving his mother, living in his own house with self-restraint and practising the highest penance, Kasyapa attained heaven.

यथैव राजा पूज्यस्ते गौरवेण तथा ह्यहम्।
त्वां नाहमनुजानामि न गन्तव्यमितो वनम्॥

As the king is to be honoured by you with due regard, so should I be. I do not grant permission. Therefore you should not go from here to the forest.

त्वद्वियोगान्न मे कार्यं जीवितेन सुखेन वा।
त्वया सह मम श्रेयस्तृणानामपि भक्षणम्॥

Without you, life and comfort are no use to me. With you, it is preferable to me even to live on grass."

विलपन्तीं तथा दीनां कौसल्यां जननीं ततः।
उवाच रामो धर्मात्मा वचनं धर्मसंहितम्॥

To his mother Kausalya who was thus lamenting piteously, Rama, the righteous-minded, uttered these words full of righteousness :

नास्ति शक्तिः पितुर्वाक्यं समतिक्रमितुं मम ।
प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनम् ॥

I cannot transgress my father's mandate. I crave your approval with bowed head ; I am desirous of proceeding to the forest.

पितुर्हि वचनं कुर्वन्न कश्चिन्नाम हीयते ॥

No one indeed suffers because of his having carried out his father's mandate."

तामेवमुक्त्वा जननीं लक्ष्मणं पुनरब्रवीत् ।
वाक्यं वाक्यविदां श्रेष्ठः श्रेष्ठस्सर्वधनुष्मताम् ॥

Having told his mother thus, Rama, the best of those well-versed in speech and the foremost of all bow-men, spoke then to Lakshmana :

धर्मो हि परमो लोके धर्मे सत्यं प्रतिष्ठितम् ।
धर्मसंश्रितमेतच्च पितुर्वचनमुत्तमम् ॥

" Dharma indeed is supreme in the world. In dharma, is truth rooted. And this, my father's command, based on dharma is supreme.

पितुर्हि वचनाद्वीर कैकेय्याऽहं प्रचोदितः ।
तदेनां विसृजानार्यां क्षत्रधर्माश्रितां मतिम् ॥
धर्ममाश्रय मा तैक्ष्ण्यं मद्बुद्धिरनुगम्यताम् ॥

Only on the word of my father, have I been ordered by Kaikeyi, O hero ! Therefore abandon your view which is unworthy and in conformity with the Kshatriya code of conduct. Take to righteousness and not to harshness. Let my view be adopted.

यस्या मदभिषेकार्थे मानसं परितप्यते ।
माता मे सा यथा न स्यात् सविशङ्का तथा कुरु ॥

So behave that my mother may be reassured, she whose mind is made uneasy by my (proposed) installation.

सत्यः सत्याभिसन्धश्च नित्यं सत्यपराक्रमः ।
परलोकभयाद्भीतो निर्भयोऽस्तु पिता मम ॥

Let my father who is true, true to his undertakings and is always of true valour and is disturbed by the fear of the next world—let him be rid of fear.

कृतान्तस्त्वेव सौमित्रे द्रष्टव्यो मत्प्रवासने ।
राज्यस्य च वितीर्णस्य पुनरेव निवर्तने ॥

O son of Sumitra, in my banishment and in the withholding of the kingdom that had been given, we must see only (the doing of) Destiny.

कैकेय्याः प्रतिपत्तिर्हि कथं स्यान्मम पीडने ।
यदि भावो न दैवोऽयं कृतान्तविहितो भवेत् ॥

How could Kaikeyi's resolve to injure me come about, if that desire had not been caused by fate and of divine origin ?

जानासि हि यथा सौम्य न मातृषु ममान्तरम् ।
भूतपूर्वं विशेषो वा तस्या मयि सुतेऽपि वा ॥

Gentle boy, you know that no distinction has ever been made by me among the mothers ; nor has she (Kaikeyi) made any distinction till now between me and her son.

कश्चिद्दैवेन सौमित्रे योद्धुमुत्सहते पुमान् ।
यस्य न ग्रहणं किञ्चित् कर्मणोऽन्यत्र दृश्यते ॥

O son of Sumitra, can any man fight with Destiny, whose grip is not to be seen except through his deed ?

सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ ।
यच्च किञ्चित्तथा भूतं ननु दैवस्य कर्म तत् ॥

Pleasure and pain, fear and anger, profit and loss, birth and deliverance—whatever happens is indeed the work of Destiny.

असंकल्पितमेवेह यदकस्मात् प्रवर्तते ।
निवर्त्यारम्भमारब्धं ननु दैवस्य कर्म तत् ॥

That which comes about by chance even without at all having been intended and that which has been produced without proper effort—this is indeed the work of Destiny.

मा च लक्ष्मण सन्तापं कार्षीर्लक्ष्म्या विपर्यये ।
राज्यं वा वनवासो वा वनवासो महोदयः ॥

O Lakshmana, do not indulge in grief when fortune is adverse. Between kingdom and exile, exile is indeed fraught with much prosperity."

इति ब्रुवति रामे तु लक्ष्मणोऽधश्शिरा मुहुः ।
अग्राक्ष्णा वीक्षमाणस्तु तिर्यग्भ्रातरमब्रवीत् ॥

When Rama spoke thus, Lakshmana, repeatedly hanging down his head and turning away from his brother and with side-long glances at him, spoke thus :

कथं ह्येतदसंभ्रान्तस्त्वद्विधो वक्तुमर्हति ।
यथा दैवमशौण्डीरं शौण्डीर क्षत्रियर्षभ ॥

O hero, best of Kshatriyas, who that is not deluded, will speak like you exalting Destiny as if infallible ?

किं नाम कृपणं दैवमशक्तमभिशंससि ।
पापयोस्ते कथं नाम तयोः शङ्का न विद्यते ॥

Why do you exalt Destiny which is powerless and impotent ? Why does no doubt arise as to the actions of these two wicked people (Dasaratha and Kaikeyi.)"?

तं समीक्ष्य त्ववहितं पितुर्निर्देशपालने ।
उवाच परमार्ता तु कौसल्या पुत्रवत्सला ॥

Seeing him thus intent in the fulfilment of his father's command, Kausalya, greatly devoted to her son and being grieved exceedingly, said :

आसां राम सपत्नीनां वस्तुं मध्ये न मे क्षमम् ।
नय मामपि काकुत्स्थ वनं वन्यां मृगीं यथा ॥
यदि ते गमने बुद्धिः कृता पितुरपेक्षया ॥

"O Rama, it is not possible for me to live among my co-wives. O Kakutstha, lead me also to the forest, like a wild hind, if the decision to go to the forest has been made by you in accordance with your father's wishes."

तां तथा रुदतीं रामो रुदन् वचनमब्रवीत् ।

To her who was weeping thus, Rama, himself weeping, spoke these words:

जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च ।
भवत्या मम चैवाद्य राजा प्रभवति प्रभुः ॥

"To a woman, so long as she is alive, the husband is indeed god and lord. To-day, to you and to me too, the king is lord.

भरतश्चापि धर्मात्मा सर्वभूतप्रियंवदः ।
भवतीमनुवर्तेत स हि धर्मरतः सदा ॥

And Bharata too is righteous-minded and pleasant-spoken to all. He will certainly look after you. For he always delights in righteousness.

व्रतोपवासनिरता या नारी परमोत्तमा ।
भर्तारं नानुवर्तेत सा तु पापगतिर्भवेत् ॥

That woman who though noblest of all, and given to the practice of vows and fasts, does not look after her husband, will indeed obtain an unmeritorious future.

भर्तुः शुश्रूषया नारी लभते स्वर्गमुत्तमम् ।
अपि या निर्नमस्कारा निवृत्ता देवपूजनात् ॥

Even if a woman has never bowed to the gods and has ceased to worship them, she obtains the highest heaven by serving her husband.

शुश्रूषामेव कुर्वीत भर्तुः प्रियहिते रता ।
एष धर्मः पुरा दृष्टो लोके वेदे श्रुतः स्मृतः ॥

A woman should be absorbed in the service of her husband, taking delight in the doing of his pleasure and his good. This is the path of Dharma, known for long ages, revealed in the Vedas and remembered by the world.

अग्निकार्येषु च सदा सुमनोभिश्च देवताः ।
पूज्यास्ते मत्कृते देवि ब्राह्मणाश्चैव सुव्रताः ॥
एवं कालं प्रतीक्षस्व ममागमनकाङ्क्षिणी ॥

O Queen, in all offerings to the fire, the gods as well as Brahmins of excellent pious habits should be worshipped with flowers for my welfare.

Thus do you look forward to the time of my return."

एवमुक्ता तु कौसल्या रामं वचनमब्रवीत् ॥

Being told this, Kausalya spoke these words to Rama:

गमने सुकृतां बुद्धिं न ते शक्नोमि पुत्रक ।
विनिवर्तयितुं वीर नूनं कालो दुरत्ययः ॥

"O heroic son of mine, I am not able to turn you from your great resolve to depart (to the forest). Verily, Destiny is insuperable.

गच्छेदानीं महाबाहो क्षेमेण पुनरागतः ।
नन्दयिष्यसि मां पुत्र साम्ना वाक्येन चारुणा ॥

O son of mighty-arms, go then. Returning safely, you will gladden me by your charming and soothing words.

अपीदानीं स कालः स्याद्वनात् प्रत्यागतं पुनः ।
यत्त्वां पुत्रक पश्येयं जटावल्कलधारिणम् ॥

O Darling, would that the time were this very day when I should see you returned from the forest, wearing matted hair and bark-garments."

साऽपनीय तमायासमुपस्पृश्य जलं शुचि ।
चकार माता रामस्य मङ्गलानि मनस्विनी ॥

Subduing her sorrow and touching holy water, Kausalya, the fond mother, performed auspicious blessings for Rama.

यं पालयसि धर्मं त्वं धृत्या च नियमेन च ।
स वै राघवशार्दूल धर्मस्त्वामभिरक्षतु ॥

"The Dharma which you guard with courage and self-restraint,—may that Dharma, O best of Raghus, guard you!

दिनानि च मुहूर्ताश्च स्वस्ति कुर्वन्तु ते सदा ।
स्मृतिर्धृतिश्च धर्मश्च पातु त्वां पुत्र सर्वतः ॥

May the days and the muhurtas always bring you good! May Smritis, morality and righteousness, O son, protect you on all sides!

स्कन्दश्च भगवान् देवः सोमश्च स बृहस्पतिः ।
सप्तर्षयो नारदश्च ते त्वां रक्षन्तु सर्वतः ॥

Skanda, the blessed Lord, Soma, Brihaspati, the seven sages and Narada—may those protect you on all sides !

यन्मङ्गलं सहस्राक्षे सर्वदेवनमस्कृते ।
वृत्रनाशे समभवत् तत्ते भवतु मङ्गलम् ॥

That blessing that happened at the fall of Vritra to the thousand-eyed Indra, to whom all the gods paid obeisance,—may that blessing be yours !

यन्मङ्गलं सुपर्णस्य विनताऽकल्पयत् पुरा ।
अमृतं प्रार्थयानस्य तत्ते भवतु मङ्गलम् ॥

That blessing which Vinata brought about for Suparna when in quest of nectar,—may that blessing be yours !

अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत् ।
अदितिर्मङ्गलं प्रादात् तत्ते भवतु मङ्गलम् ॥

That blessing which during the production of nectar, Aditi bestowed on Indra the wielder of the thunderbolt,—may that blessing be yours !

त्रीन्विक्रमान् प्रक्रमतो विष्णोरमिततेजसः ।
यदासीन्मङ्गलं राम तत्ते भवतु मङ्गलम् ॥

That blessing which happened to Vishnu of immeasurable effulgence, when he strode his three strides,—O Rama, may that blessing be yours!

ऋतवः सागरा द्वीपा वेदा लोका दिशश्च ते ।
मङ्गलानि महाबाहो दिशन्तु शुभमङ्गलाः ॥

The seasons, oceans, islands, the Vedas, the worlds and the directions—may all these, O mighty-armed one, shower blessings on you!

मङ्गलैरुपसंपन्नो वनवासादिहागतः ।
वध्वा मम च नित्यं त्वं कामान् संवर्धयाहि भोः ॥

Aided by these blessings and returning hither from your forest-life, fulfil my desires always, and those of your wife. Go now."

कृतस्वस्त्ययनो मात्रा धर्मिष्ठे वर्त्मनि स्थितः ।
प्रविवेशाथ रामस्तु स्वं वेश्म सुविभूषितम् ॥
प्रहृष्टजनसंपूर्णं ह्रिया किञ्चिदवाङ्मुखः ॥

Blessed by his mother and steadfast in the path of supreme righteousness, Rama then entered his own residence, well decorated and full of happy people, with face somewhat cast down by discomposure.

अथ सीता समुत्पत्य वेपमाना च तं पतिम् ।
अपश्यच्छोकसन्तप्तं चिन्ताव्याकुलितेन्द्रियम् ॥

Then Sita, coming forward and trembling, saw her husband burning with sorrow, his faculties agitated with anxiety.

तां दृष्ट्वा हि स धर्मात्मा न शशाक मनोगतम् ।
तं शोकं राघवः सोढुं ततो विवृततां गतः ॥

On seeing her, the righteous-minded Raghava was not able to contain his grief (till then) controlled. Then it burst out.

सीते तत्रभवांस्तातः प्रव्राजयति मां वनम् ॥
कुले महति संभूते धर्मज्ञे धर्मचारिणि ।
शृणु जानकि येनेदं क्रमेणाभ्यागतं मम ॥

"O Sita, my revered father has exiled me to the forest.

O Janaki, born in a great family, you who know and practise dharma, hear, in sequence, how this has happened to me.

राज्ञा सत्यप्रतिज्ञेन पित्रा दशरथेन च ।
कैकेय्यै मम मात्रे तु पुरा दत्तौ महावरौ ॥

By my father king Dasaratha, of true promise, two great boons were long ago given to my mother Kaikeyi.

तयाऽद्य मम सज्जेऽस्मिन्नभिषेके नृपोद्यते ।
प्रचोदितस्स समयो धर्मेण प्रतिनिर्जितः ॥

To-day, when my anointment had been started by the king, this moment was chosen for these boons by her who had conquered him through his love of righteousness.

चतुर्दश हि वर्षाणि वस्तव्यं दण्डके मया ।
पित्रा मे भरतश्चापि यौवराज्ये नियोजितः ॥

Fourteen years have to be lived by me in Dandaka, while Bharata has been appointed to the Yauvarajya by my father.

सोऽहं त्वामागतो द्रष्टुं प्रस्थितो विजनं वनम् ।

In this predicament have I come to see you, being ready to depart to the forest devoid of men.

ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम् ।
तस्मान्न ते गुणाः कथ्या भरतस्याग्रतो मम ॥

For, people raised to power do not tolerate praise of others. Therefore, my qualities should not be praised by you in the presence of Bharata.

याते च मयि कल्याणि वनं मुनिनिषेवितम् ।
व्रतोपवासपरया भवितव्यं त्वयाऽनघे ॥

O, good and sinless one, when I am gone to the forest where ascetics dwell, you should be devoted to the practice of vows and fasts.

काल्यमुत्थाय देवानां कृत्वा पूजां यथाविधि ।
वन्दितव्यो दशरथः पिता मम नरेश्वरः ॥

Having risen early in the morning and performed the worship of the gods, you should salute my father, the lord of men.

माता च मम कौसल्या वृद्धा सन्तापकर्शिता ।
धर्ममेवाग्रतः कृत्वा त्वत्तस्संमानमर्हति ॥

My mother Kausalya too, who is old and emaciated on account of her anguish,

deserves respectful treatment from you to whom duty is above everything.

वन्दितव्याश्च ते नित्यं याः शेषा मम मातरः ।
स्नेहप्रणयसंभोगैः समा हि मम मातरः ॥

My other mothers too deserve to be honoured always by you. For to me my mothers are all alike in respect of friendship, love and enjoyments.

सा त्वं वसेह कल्याणि राज्ञः समनुवर्तिनी ।
भरतस्य रता धर्मे सत्यव्रतपरायणा ॥

O good one, following the mandates of king Bharata, live here devoted to righteousness and practising the vow of truth."

एवमुक्ता तु वैदेही प्रियार्हा प्रियवादिनी ।
प्रणयादेव संक्रुद्धा भर्तारमिदमब्रवीत् ॥

Being thus told, Sita worthy of love and speaker of sweet words but being angered because of her very love, spoke to her husband thus:

किमिदं भाषसे राम वाक्यं लघुतया ध्रुवम् ॥

"O Rama, why do you make a sure statement of which the levity is obvious?

आर्यपुत्र पिता माता भ्राता पुत्रस्तथा स्नुषा ।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते॥

O noble Sir, father, mother, brother, son and daughter-in-law too—all these, experiencing the fruit of their own karma, perform their several deeds.

भर्तुर्भाग्यं तु भार्यैका प्राप्नोति पुरुषर्षभ ।
अतश्चैवाहमादिष्टा वने वस्तव्यमित्यपि ॥

But wife alone, O best of men, shares the fortune of her husband. For that very reason I (too) have been ordered to live in the forest.

न पिता नात्मजो नात्मा न माता न सखीजनः ।
इह प्रेत्य च नारीणां पतिरेको गतिः सदा ॥

Not father, not son, not one's self, not mother, not friend, but husband alone is ever the one recourse for women, here and hereafter.

यदि त्वं प्रस्थितो दुर्गं वनमद्यैव राघव ।
अग्रतस्ते गमिष्यामि मृद्नन्ती कुशकण्टकान् ॥

O Raghava, if you are bound for the impenetrable forest this very day, I shall

go in front of you, crushing the grass and the thorns.

नय मां वीर विस्रब्धः पापं मयि न विद्यते ।
न ते दुःखं करिष्यामि निवसन्ती सह त्वया ॥

O hero, take me without misgiving; no demerit exists in me; living with you, I shall never cause distress to you.

स्वर्गेऽपि च विना वासो भविता यदि राघव ।
त्वया मम नरव्याघ्र नाहं तमपि रोचये ॥

O Raghava, foremost of men, I should not like living even in heaven, if without you.

स एवं ब्रुवतीं सीतां वाक्यमेतदुवाच ह ॥

To Sita who spoke thus, Rama said these words:

सीते विमुच्यतामेषा वनवासकृता मतिः ।
बहुदोषं हि कान्तारं वनमित्यभिधीयते ॥

"O Sita, let this thought of living in the forest be given up. For a forest is said to be impenetrable and full of many dangers.

यथालब्धेन सन्तोषः कर्तव्यस्तेन मैथिलि ।
यताहारैर्वनचरैर्नित्यं दुःखमतो वनम् ॥

O Sita, for those who live in the forest on short rations, must ever be content with what they can get. Hence the forest is full of distress."

एतत्तु वचनं श्रुत्वा सीता वचनमब्रवीत् ॥

On hearing these words, Sita spoke thus:

ये त्वया कीर्तिता दोषा वने वस्तव्यतां प्रति ।
गुणानित्येव तान् विद्धि तव स्नेहपुरस्कृतान् ॥

"These evils that have been mentioned by you concerning life in the forest, consider them indeed to be merits when they are exalted by your love.

पतिहीना तु या नारी न सा शक्ष्यति जीवितुम् ।
काममेवंविधं राम त्वया मम विदर्शितः ॥

A woman who is without her husband, cannot live. Verily, O Rama, thus has it been well taught to me by you.

शुद्धात्मन् प्रेमभावाद्धि भविष्यामि विकल्मषा ।
भर्तारमनुगच्छन्ती भर्ता हि मम दैवतम् ॥
प्रेत्यभावेऽपि कल्याणः सङ्गमो मे सह त्वया ॥

O pure-souled one, following my husband for pure love, I shall be free of blame. For the husband is my god.

Even in the life hereafter, I shall have happy union with you.

श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां तपस्विनाम् ।
इह लोके च पितृभिर्या स्त्री यस्य महामते ।
अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा ॥

Wise one! we hear this pure doctrine of holy Brahmins :—" A woman who has been given by the parents with water according to the rites of the caste to a high-souled man in this world, is that man's even in the other world."

भक्तां पतिव्रतां दीनां मां समां सुखदुःखयोः ।
नेतुमर्हसि काकुत्स्थ समानसुखदुःखिनीम् ॥

O Kakutstha, you should take me also, who am devoted to you, chaste, pitiable and equable in joy and sorrow, and sharing your joys and sorrows.

किं त्वाऽमन्यत वैदेहः पिता मे मिथिलाधिपः ।
राम जामातरं प्राप्य स्त्रियं पुरुषविग्रहम् ॥

O Rama, what will my father, king of Mithila think after having got as his

son-in-law, you, the embodiment of manliness, when you behave like a woman ?

द्युमत्सेनसुतं वीर सत्यवन्तमनुव्रताम् ।
सावित्रीमिव मां विद्धि त्वमात्मवशवर्तिनीम् ॥

O hero, know me to be entirely at your command, like Savitri who devoted herself to Satyavan, the son of Dyumatsena.

न त्वहं मनसाऽप्यन्यं द्रष्टास्मि त्वदृतेऽनघ ।
त्वया राघव गच्छेयं यथाऽन्या कुलपांसिनी ॥

O sinless one, not even in my mind have I seen any one but you, unlike a woman who brings defilement to her family. O Raghava, I must accompany you.

स्वयं तु भार्यां कौमारीं चिरमध्युषितां सतीम् ।
शैलूष इव मां राम परेभ्यो दातुमिच्छसि ॥

O Rama, do you, like unto an ordinary actor (one that lives on his wife's honour) wish to give me away to others, me who was wedded to you in tender years, have lived long with you and am faithful to you ?

यस्त्वया सह स स्वर्गो निरयो यस्त्वया विना ।
इति जानन् परां प्रीतिं गच्छ राम मया सह ॥

O Rama, with you it is heaven to me, without you it is hell. Be sure of this my unique love, and go accompanied by me."

तां परिष्वज्य बाहुभ्यां विसंज्ञामिव दुःखिताम् ।
उवाच वचनं रामः परिविश्वास[illegible] ॥

Rama then put his arms round her, nearly beside herself with grief, and spoke these words reassuringly:

न देवि तव दुःखेन स्वर्गमप्यभिरोचये ।
अनुगच्छस्व मां भीरु सहधर्मचरी भव ॥

"O lady, I do not desire even heaven at the cost of your distress. O gentle one, follow me and be my associate in all duties.

आरभस्व गुरुश्रोणि वनवासक्षमाः क्रियाः ।
नेदानीं त्वदृते सीते स्वर्गोऽपि मम रोचते ॥

O heavy-hipped one! begin the acts preparatory to forest-life. O Sita, even heaven would not please me now, without you."

अनुकूलं तु सा भर्तुर्ज्ञात्वा गमनमात्मनः ।
क्षिप्रं प्रमुदिता देवी दातुमेवोपचक्रमे ॥

Knowing her departure to be agreeable to her husband, Sita became immediately happy and began to disburse gifts.

एवं श्रुत्वा तु संवादं लक्ष्मणः पूर्वमागतः ।
स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।
सीतामुवाचातियशां राघवं च महाव्रतम् ॥

Hearing thus the discussion, Lakshmana the delight of the Raghus, who had come already, took hold firmly of the feet of his brother (Rama) and addressed Sita of great fame and Raghava of great vows :

यदि गन्तुं कृता बुद्धिर्वनं मृगगजायुतम् ।
अहं त्वाऽनुगमिष्यामि वनमग्रे धनुर्धरः ॥

" If the resolve has been made to go to the forest, full of deer and elephants, I shall accompany you to the forest, holding the bow.

न देवलोकाक्रमणं नामरत्वमहं वृणे ।
ऐश्वर्यं वाऽपि लोकानां कामये न त्वया विना ॥

Without you, I do not long for the acquisition of the abode of the gods or for immortality. Nor do I desire even the lordship of all the worlds."

ततोऽब्रवीन्महातेजा रामो लक्ष्मणमग्रतः ॥

Then Rama, of great effulgence, spoke to Lakshmana, who was standing in front:

स्निग्धो धर्मरतो वीरः सततं सत्पथे स्थितः ।
प्रियः प्राणसमो वश्यो भ्राता चापि सखा च मे ॥

"You who are affectionate, devoted to duty, heroic, ever rooted in the righteous path, loved, equal to my life, and obedient—you are both brother and companion to me.

मयाऽद्य सह सौमित्रे त्वयि गच्छति तद्वनम् ।
को भरिष्यति कौसल्यां सुमित्रां वा यशस्विनीम्॥

If to-day, O son of Sumitra, you also proceed to the forest along with me, who will support Kausalya or Sumitra of good fame.?

न स्मरिष्यति कौसल्यां सुमित्रां च सुदुःखिताम्।
भरतो राज्यमासाद्य कैकेय्यां पर्यवस्थितः ॥

On obtaining his kingdom, Bharata, being dominated by Kaikeyi, will not remember Kausalya or Sumitra, suffering from great distress.

सौमित्रे भर कौसल्यामुक्तमर्थमिमं चर ॥

O son of Sumitra, take care of Kausalya. Fulfil this which I have said.

एवं च मम ते भक्तिर्भविष्यति सुदर्शिता ।
धर्मज्ञ गुरुपूजायां धर्मश्चाप्यतुलो महान् ॥

In this way will your devotion to me be properly shown. O Knower of Dharma, the merit involved in the adoration of elders is indeed incomparably great.

एवं कुरुष्व सौमित्रे मत्कृते रघुनन्दन ।
अस्माभिर्विप्रहीणाया मातुर्नो न भवेत् सुखम् ॥

O son of Sumitra, delight of the Raghus, act thus for my sake. To our mother, bereft of us, there will not be any joy."

एवमुक्तस्तु रामेण लक्ष्मणः श्लक्ष्णया गिरा ।
प्रत्युवाच तदा रामं वाक्यज्ञो वाक्यकोविदम् ॥

Being thus told by Rama, Lakshmana, well-versed in speech, then replied in gentle words to Rama expert in speech.

तवैव तेजसा वीर भरतः पालयिष्यति ।
कौसल्यां च सुमित्रां च प्रयतो नात्र संशयः ॥

" O hero, through your power, the zealous Bharata will protect Kausalya and Sumitra. Of this there is no doubt.

कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते ।
कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्पते ॥

Make me your follower. In this, there is no transgression of duty. I shall have attained my desire and your interest also will be served.

धनुरादाय सशरं खनित्रपिटकाधरः ।
अग्रतस्ते गमिष्यामि पन्थानमनुदर्शयन् ॥

Taking the bow and arrow and bearing the hoe and the basket, I shall proceed in front of you pointing out the path.

आहरिष्यामि ते नित्यं मूलानि च फलानि च ।
वन्यानि यानि चान्यानि स्वाहाराणि तपस्विनाम् ॥

I shall daily gather roots and fruits for you and other things of the forest that are good food suited to ascetics.

भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यते ।
अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते॥

You shall enjoy your time along with Sita on the summits of hills. I will do everything whilst you are awake or asleep."

रामस्त्वनेन वाक्येन सुप्रीतः प्रत्युवाच तम् ।
व्रजापृच्छस्व सौमित्रे सर्वमेव सुहृज्जनम् ॥

Rama, being extremely delighted with this speech, replied him thus: "O son of Sumitra, go, take leave of all friends."

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनं बहु ।
जग्मतुः पितरं द्रष्टुं सीतया सह राघवौ ॥

After disbursing, along with Sita, great wealth among the Brahmins, the two Raghavas (Rama and Lakshmana) along with Sita, went to see their father.

ततः कमलपत्राक्षः श्यामो निरुपमो महान् ।
उवाच रामस्तं सूतं पितुराख्याहि मामिति ॥

Then the great, lotus-leaf-eyed, blue, peerless Rama spoke to the charioteer: 'Announce me to my father.'

प्रविश्य नृपतिं सूतो निश्वसन्तं ददर्श ह ।
राममेवानुशोचन्तं सूतः प्राञ्जलिरब्रवीत् ॥

Entering, the charioteer saw the king heaving heavy sighs. The charioteer, with folded hands, addressed the king who was grieving on account of Rama:

अयं स पुरुषव्याघ्रो द्वारि तिष्ठति ते सुतः ।
गमिष्यति महारण्यं तं पश्य जगतीपते ॥

"This, your son, the foremost of men, stands at the door and is about to go to the great forest. See him, O ruler of the world."

स सत्यवादी धर्मात्मा नरेन्द्रः प्रत्युवाच तम् ॥

That truth-speaking and high-souled king, replied him thus:

सुमन्त्रानय मे दारान् ये केचिदिह मामकाः ।
दारैः परिवृतस्सर्वैर्द्रष्टुमिच्छामि धार्मिकम् ॥

"O Sumantra, bring those wives of mine who may be here. I desire to see my righteous-minded son, while surrounded by all my wives."

एवमुक्ताः स्त्रियस्सर्वाः सुमन्त्रेण नृपाज्ञया ।
कौसल्यां परिवार्याथ शनैर्जग्मुर्धृतव्रताः ॥

Addressed accordingly by Sumantra, at the king's mandate, all the pious ladies, gathering round Kausalya went slowly.

स सूतो राममादाय लक्ष्मणं मैथिलीं तदा ।
जगामाभिमुखस्तूर्णं सकाशं जगतीपतेः ॥

Then the charioteer, leading Rama, Lakshmana and Sita, went quickly to the proximity of the king.

सोऽभिदुद्राव वेगेन रामं दृष्ट्वा विशां पतिः ।
तमसंप्राप्य दुःखार्तः पपात भुवि मूर्च्छितः ॥

Seeing Rama, that lord of the quarters (Dasaratha) went forward with great haste. Without reaching him and afflicted with distress, he fell down on the earth unconscious.

तं रामोऽभ्यपतत् क्षिप्रं लक्ष्मणश्च महारथः ।
विसंज्ञमिव दुःखेन सशोकं नृपतिं तदा ॥

Rama and the great chariot-warrior Lakshmana came quickly to the sorrowing king, who was unconscious on account of distress.

अथ रामो मुहूर्तेन लब्धसंज्ञं महीपतिम् ।
उवाच प्राञ्जलिर्भूत्वा शोकार्णवपरिप्लुतम् ॥

Then Rama, with folded hands, said to the king, who became conscious after a while and who was being tossed about in the ocean of sorrow :

आपृच्छे त्वां महाराज सर्वेषामीश्वरोऽसि नः ।
प्रस्थितं दण्डकारण्यं पश्य त्वं कुशलेन माम् ॥

"O great king, I crave your leave. You are the lord of us all. Look benignly on me who am bound for the Dandaka forest.

लक्ष्मणं चानुजानीहि सीता चान्वेति मां वनम् ।
कारणैर्बहुभिस्तथ्यैर्वार्यमाणौ न चेच्छतः ॥
अनुजानीहि सर्वान्नः शोकमुत्सृज्य मानद ।
लक्ष्मणं मां च सीतां च प्रजापतिरिव प्रजाः ॥

Permit Lakshmana (to go) also. Sita too follows me to the forest. Though dissuaded by many cogent pleas, they do not desire (to be left behind.) O fountain of honor, leaving off sorrow, give permission to all of us, Lakshmana, Sita and myself, as Prajapati did to his sons.

अहं त्वरण्ये वत्स्यामि न मे राज्यस्य काङ्क्षिता ॥

I shall, of course, live in the forest. I have no longing for the kingdom.

नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।
पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिप ॥

Enjoying for nine and five years the life of the forest, O king, I shall, at the end of the vow, hold your feet again (in veneration)."

रुदन्नार्तः प्रियं पुत्रं सत्यपाशेन संयतः ।
कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत् ॥

Lamenting and distressed, the king, being bound by the bonds of truth and secretly instigated by Kaikeyi, said to his beloved son Rama:

श्रेयसे वृद्धये तात पुनरागमनाय च ।
गच्छस्वारिष्टमव्यग्रः पन्थानमकुतोभयम् ॥

"O darling, for your fame (hereafter) and prosperity (here below) and quick return, proceed calmly on your auspicious and perfectly safe way."

रामः परमधर्मात्मा मातरं वाक्यमब्रवीत् ॥

Rama, the supremely righteous-minded one, spoke these words to his mother:

अम्ब मा दुःखिता भूस्त्वं पश्य त्वं पितरं मम ।
क्षयो हि वनवासस्य क्षिप्रमेव भविष्यति ॥

"Mother, do not be distressed. Look after my father. The end of my forest-life will certainly come soon.

सुप्तायास्ते गमिष्यन्ति नव वर्षाणि पञ्च च ।
सा समग्रमिह प्राप्तं मां द्रक्ष्यसि सुहृद्वृतम् ॥

Even whilst you are asleep, nine and five years will lapse. You will certainly see me on my safe return here, surrounded by friends."

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः ।
उपसंगृह्य राजानं चक्रुर्दीनाः प्रदक्षिणम् ॥

Then the grief-stricken Rama, Sita and Lakshmana, with folded hands and after touching the feet of the king, went round the king.

तं चापि समनुज्ञाप्य धर्मज्ञः सीतया सह ।
राघवः शोकसंमूढो जननीमभ्यवादयत् ॥

• Taking leave of him (the king), Raghava well-versed in dharma and stupefied with grief, made obeisance to his mother, along with Sita.

अन्वक्षं लक्ष्मणो भ्रातुः कौसल्यामभ्यवादयत् ।
अथ मातुस्सुमित्राया जग्राह चरणौ पुनः ॥

Following his brother, Lakshmana bowed to Kausalya. Then he touched also the feet of his mother Sumitra.

तं वन्दमानं रुदती माता सौमित्रिमब्रवीत् ।
हितकामा महाबाहुं मूर्ध्न्युपाघ्राय लक्ष्मणम् ॥

To the mighty-armed Lakshmana, who saluted her, his weeping mother, ever desirous of his prosperity, said, after smelling him on the crown :

सृष्टस्त्वं वनवासाय स्वनुरक्तस्सुहृज्जने ।
रामे प्रमादं मा कार्षीः पुत्र भ्रातरि गच्छति ॥

"You who are warmly devoted to friends, are set free by me for life in the forest. O Son, when your brother Rama goes forth, do not be careless.

व्यसनी वा समृद्धो वा गतिरेष तवानघ ।
एष लोके सतां धर्मो यज्ज्येष्ठवशगो भवेत् ॥

Whether he is in adversity or prosperity O sinless one, he is your refuge. This is the duty of good men in the world—to be under the complete control of the eldest brother.

रामं दशरथं विद्धि मां विद्धि जनकात्मजाम् ।
अयोध्यामटवीं विद्धि गच्छ तात यथासुखम् ॥

Consider Rama to be Dasaratha, the daughter of Janaka to be myself and the forest to be Ayodhya. O darling, go forth in happiness."

वनवासं हि संख्याय वासांस्याभरणानि च ।
भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥

Reckoning the period of forest-life, the father-in-law (Dasaratha) gave Sita, who was following her lord, clothes and ornaments.

सीतातृतीयानारूढान् दृष्ट्वा धृष्टमचोदयत् ।
सुमन्त्रस्संमतानश्वान् वायुवेगसमान् जवे ॥

Seeing them seated with Sita as the third, Sumantra whipped up boldly the picked horses, swift as the wind.

स याच्यमानः काकुत्स्थः स्वाभिः प्रकृतिभिस्तदा ।
उवाच रामः स्नेहेन ताः प्रजाः स्वाः प्रजा इव ॥

Rama, descendant of the Kakutsthas, being requested then by his own subjects spoke to them with affection as if they were his own children.

या प्रीतिर्बहुमानश्च मय्ययोध्यानिवासिनाम् ।
मत्प्रियार्थं विशेषेण भरते सा निवेश्यताम् ॥

" That love and regard which you citizens of Ayodhya have for me, show them to Bharata in a greater degree in order to please me.

स हि कल्याणचारित्रः कैकेय्यानन्दवर्धनः ।
करिष्यति यथावद्वः प्रियाणि च हितानि च ॥

For he, the promoter of Kaikeyi's happiness, is auspicious in character and will duly do what is pleasing and beneficial to you."

ततस्तु तमसातीरं रम्यमाश्रित्य राघवः ।
उपास्य स शिवां सन्ध्यां विषयान्तं व्यगाहत ॥

Then Raghava reached the pleasant bank of the Tamasa river, performed the holy *sandhya* and reached the border of the kingdom.

समुद्रमहिषीं गङ्गां सारसक्रौञ्चनादिताम् ।
आससाद महाबाहुः शृङ्गबेरपुरं प्रति ॥

Then approaching Sringaberapura, the mighty-armed Rama reached the Ganges, the consort of the Ocean resounding with the noises of cranes and kraunchas.

तत्र राजा गुहो नाम ज्ञातिभिश्चाप्युपागतः ।
सह सौमित्रिणा रामः समागच्छद्गुहेन सः ।

There, a king named Guha came up along with his relations. Rama also, along with Lakshmana and Sita, met Guha.

प्रभातायां तु शर्वर्यां पृथुवक्षा महायशाः ।
रामो भृत्यानुकम्पी तु सुमन्त्रमिदमब्रवीत् ॥

Then, when the night broke into morning, the broad-breasted and high-famed Rama, ever solicitous for his servants, said thus to Sumantra :

नगरीं त्वां गतं दृष्ट्वा जननी मे यवीयसी ।
कैकेयी प्रत्ययं गच्छेदिति रामो वनं गतः ॥

"Seeing you returned to the city, my youngest mother Kaikeyi will have the assurance that Rama is gone to the forest.

परितुष्टा हि सा देवी वनवासं गते मयि ।
राजानं नातिशङ्केत मिथ्यावादीति धार्मिकम् ॥

For, when the queen is pleased because of my departure to the forest, she will not doubt the righteous-minded king, that he has told an untruth.

मम प्रियार्थं राज्ञश्च सरथस्त्वं पुरीं व्रज ॥

For the sake of your love for me and for the king, do you go to the city along with the chariot."

अनुज्ञाय सुमन्त्रं च सबलं चैव तं गुहम् ।
आस्थाय नावं रामस्तु शीघ्रं सलिलमत्यगात् ॥

Giving leave to Sumantra, his followers and Guha, Rama took his seat in the boat and soon crossed the waters.

धन्विनौ तौ सुखं गत्वा लम्बमाने दिवाकरे ।
गङ्गायमुनयोः सन्धौ भरद्वाजमुपागमत् ॥

The two (Rama and Lakshmana) bearing their bows and after going pleasantly on, met Bharadvaja at the confluence of the Ganges and the Yamuna, when the sun was inclining to the west.

राममागतमभ्यर्च्य स्वागतेनाह तं मुनिः ॥

The ascetic, after duly honouring Rama who had arrived, bade him welcome and said :

चिरस्य खलु काकुत्स्थ पश्यामि त्वामिहागतम् ।
श्रुतं तव मया चेदं विवासनमकारणम् ॥

Long have I visualised you arrived here, for your unjustifiable exile has been heard of by me.

प्रविविक्तमहं मन्ये तं वासं भवतः सुखम् ।
मधुमूलफलोपेतं चित्रकूटं व्रजेति ह ॥

I think Chitrakuta, which is open, lovely, full of honey, roots and fruits, is a pleasant place for you to live in. Proceed thither."

ततस्तौ पादचारेण गच्छन्तौ सह सीतया ।
रम्यमासेदतुः शैलं चित्रकूटं मनोरमम् ॥

Then, going on foot along with Sita, they reached the pleasant and delightful Chitrakuta mountain.

ततोऽब्रवीन्महाबाहुर्लक्ष्मणं लक्ष्मणाग्रजः ।
कुरुष्वावसथं सौम्य वासे मेऽभिरतं मनः ॥

Then, the mighty-armed Rama, the eldest brother of Lakshmana, said to Lakshmana: "O good one, construct a dwelling; my mind is bent on making our abode here."

तस्य तद्वचनं श्रुत्वा सौमित्रिर्विविधान् द्रुमान् ।
आजहार ततश्चक्रे पर्णशालामरिन्दमः ॥

Hearing these words of Rama, Lakshmana the vanquisher of foes brought various kinds of trees and then built an arbour.

तौ तर्पयित्वा भूतानि राघवौ सह सीतया ।
तदा विविशतुः शालां सुशुभां शुभलक्षणौ ॥

The two Raghavas, bearing auspicious marks, together with Sita, made oblations to the Beings and then entered the excellent and delightful abode.

अनुज्ञातः सुमन्त्रोऽथ तृतीयेऽहनि सारथिः ।
अयोध्यां समनुप्राप्य नरेन्द्रमभिवाद्य च ।
सुमन्त्रो रामवचनं यथोक्तं प्रत्यवेदयत् ॥

Now Sumantra the charioteer, having been given leave, arrived at Ayodhya on the third day; and saluting the king, reported the words of Rama, exactly as spoken by the latter :

सूत मद्वचनात्तस्य तातस्य विदितात्मनः ।
शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः ॥

"O charioteer, as now instructed by me, both the feet of my high-souled father, possessing self-knowledge and deserving of salutation with my head, should be saluted by you.

माता च मम कौसल्या कुशलं चाभिवादनम् ।
अप्रमादं च वक्तव्या ब्रूयाश्चैनामिदं वचः ॥

And my mother Kausalya too should be told of my salutation and welfare and of the necessity of her being attentive to duty. And tell her these words.

धर्मनित्या यथाकालमग्न्यगारपरा भव ।
देवि देवस्य पादौ च देववत् परिपालय ॥

"Always devoted to Dharma, watch the fire house at the prescribed time. O Queen, salute the feet of the king (as zealously) as those of a God.

भरतः कुशलं वाच्यो वाच्यो मद्वचनेन च ।
सर्वास्वेव यथान्यायं वृत्तिं वर्तस्व मातृषु ॥

Bharata should be enquired of his welfare and told in these my words, 'conduct yourself to all the mothers in accordance with justice (duty).'

इत्येवं मां महाराज ब्रुवन्नेव महायशाः ।
रामो राजीवताम्राक्षो भृशमश्रूण्यवर्तयत् ॥

Saying thus, O mighty king, Rama of great fame, his eyes red as the red-lotus, shed tears in profusion.

सूतस्य वचनं श्रुत्वा वाचा परमदीनया ।
बाष्पोपहतया राजा तं सूतमिदमब्रवीत ॥

Hearing the words of the charioteer, the king, afflicted with tears, said to the charioteer in a voice choked with tears.

कैकेय्या विनियुक्तेन पापाभिजनभावया ।
मया न मन्त्रकुशलैर्वृद्धैस्सह समर्थितम् ॥

"Instigated by Kaikeyi, born of a sinful family, no consultation was held by me with elders skilled in counsel.

न सुहृद्भिर्नचामात्यैः मन्त्रयित्वा च नैगमैः ।
मयाऽयमर्थः संमोहात् स्त्रीहेतोः सहसा कृतः ॥

This proceeding has been done by me in haste through infatuation because of a woman; without consulting friends or ministers or persons versed in the Scriptures.

न शक्ष्यामि विना रामं मुहूर्तमपि जीवितुम् ॥

Without Rama I cannot live even for a moment.

हा राम रामानुज हा हा वैदेहि तपस्विनि ।
न मां जानीत दुःखेन म्रियमाणमनाथवत् ॥

O Rama, O Ramanuja (brother of Rama), O pious Sita, you do not know that I am dying through grief as if helpless."

इति रामस्य मातुश्च सुमित्रायाश्च सन्निधौ ।
राजा दशरथः शोचन् जीवितान्तमुपागमत् ॥

Lamenting thus in the presence of Rama's mother and Sumitra, the king Dasaratha reached his life's end.

तमग्निमिव संशान्तं स्वर्गस्थं प्रेक्ष्य पार्थिवम् ॥
तैलद्रोण्यामथामात्याः संवेश्य जगतीपतिम् ॥

Seeing the king who was like a burnt-out fire and had gone to heaven, the ministers then placed him in a vessel of oil.

न तु संकालनं राज्ञो विना पुत्रेण मन्त्रिणः ।
सर्वज्ञाः कर्तुमीषुस्ते ततो रक्षन्ति भूमिपम् ॥

The all-knowing ministers did not like to have the funeral rites of the king performed without his son. And so they preserved the (body of the) king.

व्यतीतायां तु शर्वर्यामादित्यस्योदये ततः ।
समेत्य राजकर्तारः पृथग्वाचमुदीरयन् ।
वसिष्ठमेवाभिमुखाः श्रेष्ठं राजपुरोहितम् ॥

Then when the night was over and the sun had arisen, the men who were experts in the kingly matters, assembled together; and each spoke facing the great Vasishtha, the king's preceptor :

इक्ष्वाकूणामिहाद्यैव कश्चिद्राजा विधीयताम् ॥

"Let some one from the Ikshvakus be appointed immediately as king.

राजा सत्यं च धर्मश्च राजा कुलवतां कुलम् ।
राजा माता पिता चैव राजा हितकरो नृणाम् ॥

For the king is truth. The king is Dharma and the upholder of nobility. The king is mother and father. The king is the benefactor of all men."

तेषां हि वचनं श्रुत्वा वसिष्ठः प्रत्युवाच ह ॥

Hearing their words, Vasishtha replied thus :

यदसौ मातुलकुले पुरे राजगृहे सुखी ।
भरतो वसति भ्रात्रा शत्रुघ्नेन समन्वितः ॥
तच्छीघ्रं जवना दूता गच्छन्तु त्वरितैर्हयैः ।
आनेतुं भ्रातरौ वीरौ किं समीक्षामहे वयम् ॥

"As Bharata along with his brother Satrughna, lives happily in his uncle's mansion in the town of Rajagriha let swift messengers proceed quickly on fleet horses to bring the two heroic brothers. What else can we contemplate?"

वसिष्ठेनाभ्यनुज्ञाता दूतास्सन्त्वरिता ययुः ।
गिरिव्रजं पुरवरं शीघ्रमासेदुरञ्जसा ॥

Being enjoined by Vasishtha, the messengers went with great expedition. Quickly they reached Girivraja, the best of cities.

राज्ञः पादौ गृहीत्वा तु तमूचुर्भरतं वचः ॥

Touching the feet of the king, they told Bharata these words:

पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः ।
त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया ॥

" Of your welfare, your preceptor enquires as also the ministers. Do you set out speedily. A difficult task has to be done by you."

स मातामहमापृच्छ्य मातुलं च युधाजितम् ।
रथमारुह्य भरतश्शत्रुघ्नसहितो ययौ ॥

Taking leave of his grandfather and his uncle Yudhajit, Bharata, accompanied by Satrughna, ascended the chariot and started.

तां पुरीं पुरुषव्याघ्रस्सप्तरात्रोषितः पथि ।
अयोध्यामग्रतो दृष्ट्वा सारथिं वाक्यमब्रवीत् ॥

Having spent seven days on the journey and seeing Ayodhya in front, Bharata, the best of men, asked the charioteer:

श्रुता नो यादृशाः पूर्वं नृपतीनां विनाशने ।
आकारांस्तानहं सर्वानिह पश्यामि सारथे ॥

"O charioteer, those signs that have been heard of before on the occasion of the demise of our kings, all those do I see here."

इत्येवमुक्त्वा भरतः सूतं राजगृहं ययौ ॥

Saying thus to the charioteer, Bharata went to the royal palace.

अपश्यंस्तु ततस्तत्र पितरं पितुरालये ।
जगाम भरतो द्रष्टुं मातरं मातुरालये ॥

अनुप्राप्तं तु तं दृष्ट्वा कैकेयी प्रोषितं सुतम् ।
उवाच वचनं हृष्टा मूढा पण्डितमानिनी ॥

Not seeing his father in the father's mansion, Bharata went to see his mother in the mother's mansion. Seeing the return of her son who had been away, the stupid Kaikeyi rejoiced and thinking herself wise, spoke these words:

मया तु पुत्र श्रुत्वैव रामस्यैवाभिषेचनम् ।
याचितस्ते पिता राज्यं रामस्य च विवासनम् ।

"O son, as soon as I heard of the (proposed) installation of Rama, your father was begged by me (to decree) the kingdom to you and banishment to Rama.

स स्ववृत्तिं समास्थाय पिता ते तत्तथाऽकरोत् ।
रामश्च सहसौमित्रिः प्रेषितस्सीतया सह ।

Your father, fulfilling his promise, did it accordingly. Rama, along with Lakshmana and Sita, was banished.

तमपश्यन् प्रियं पुत्रं महीपालो महायशाः ।
पुत्रशोकपरिद्यूनः पञ्चत्वमुपपेदिवान् ॥

Not seeing his beloved son, the great king of great fame withered with grief for his son and faded away.

त्वया त्विदानीं धर्मज्ञ राजत्वमवलम्ब्यताम् ।
त्वत्कृते हि मया सर्वमिदमेवंविधं कृतम् ॥

O knower of righteousness, let the sovereignty be now assumed by you. It is for your sake that all this was done thus by me.

मा शोकं मा च सन्तापं धैर्यमाश्रय पुत्रक ।
त्वदधीना हि नगरी राज्यं चैतदनामयम् ॥

O son, hold fast, not to sorrow or penitence, but to courage. For the city is at your command as well as the kingdom which is free from disorder.

श्रुत्वा तु पितरं वृत्तं भ्रातरौ च विवासितौ ।
भरतो दुःखसन्तप्त इदं वचनमब्रवीत् ॥

Hearing that his father was dead and his brothers had been banished, Bharata, burning with distress, spoke these words :

किन्नु कार्यं हतस्येह मम राज्येन शोचतः ।
विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च ॥

"Verily, of what use is this kingdom to me, wretched as I am, stricken with sorrow and bereft of father and a father-like brother ?

कुलस्य त्वमभावाय कालरात्रिरिवागता ।
विनाशितो महाराजः पिता मे धर्मवत्सलः ॥

You have come for the destruction of the family like the night of doom. The great king, my father, who loved dharma, has been destroyed by you.

ननु त्वार्योऽपि धर्मात्मा त्वयि वृत्तिमनुत्तमाम् ।
वर्तते गुरुवृत्तिज्ञो यथा मातरि वर्तते ॥

Verily, my noble and righteous-minded brother, who knows his duty to elders, has

behaved towards you in the ideal way, just as (he would have behaved) towards his mother.

तथा ज्येष्ठा हि मे माता कौसल्या दीर्घदर्शिनी ।
त्वयि धर्मं समास्थाय भगिन्यामिव वर्तते ॥

Similarly, my eldest mother Kausalya, far-sighted and firmly rooted in dharma, has behaved towards you as towards a sister.

तस्याः पुत्रं कृतात्मानं चीरवल्कलवाससम् ।
प्रस्थाप्य वनवासाय कथं पापे न शोचसि ॥

O sinful one, how is it that you don't regret having sent to the forest-life *her* son, of great self-restraint, clad in bark garments ?

लुब्धाया विदितो मन्ये न तेऽहं राघवं प्रति ।
तथा ह्यनर्थो राज्यार्थं त्वयाऽऽनीतो महानयम् ॥

I think, it was not known to you, who are covetous, how I am towards Raghava. Therefore, on account of your love of sovereignty for me such a great calamity has been wrought by you.

अहं हि पुरुषव्याघ्रावपश्यन् रामलक्ष्मणौ ।
केन शक्तिप्रभावेन राज्यं रक्षितुमुत्सहे ॥

Without seeing these two best of men, Rama and Lakshmana, by virtue of what power shall I be able to protect this kingdom ?

अथवा मे भवेच्छक्तिर्योगैर्बुद्धिबलेन वा ।
सकामां न करिष्यामि त्वामहं पुत्रगर्द्धिनीम् ॥

Or else, I may even get that power through austerities or through the force of my intellect. But I will not bring about satisfaction for you, who are ambitious for your son.

न मे विकाङ्क्षा जायेत त्यक्तुं त्वां पापनिश्चयाम् ।
यदि रामस्य नापेक्षा त्वयि स्यान्मातृवत् सदा॥

But for Rama's love for you as for a mother, I should feel no aversion to abandon you, bent on cruelty.

राज्याद्भ्रंशस्व कैकेयि नृशंसे दुष्टचारिणि ।
परित्यक्ता च धर्मेण मा मृतं रुदती भव ॥

O cruel misbehaving Kaikeyi, you shall forfeit the kingdom, and being lost to dharma, shall mourn me as dead.

किन्नु तेऽदूषयद्राजा रामो वा भृशधार्मिकः।
ययोर्मृत्युर्विवासश्च त्वत्कृते तुल्यमागतौ॥

What harm did the king or the highly righteous-minded Rama do unto you, that, on account of you, death and exile have at the same moment come to them?

मातृरूपे ममामित्रे नृशंसे राज्यकामुके।
न तेऽहमभिभाष्योऽस्मि दुर्वृत्ते पतिघातिनि॥

O enemy in the guise of mother, cruel and wicked one, greedy of sovereignty, slayer of husband, you don't deserve to have speech with me.

किं नावबुध्यसे क्रूरे नियतं बन्धुसंश्रयम्।
ज्येष्ठं पितृसमं रामं कौसल्यायाऽऽत्मसंभवम्॥

O cruel one, have you not understood my eldest brother Rama, Kausalya's son who is always the refuge of relatives and like a father to me?

सा त्वमग्निं प्रविश वा स्वयं वा दण्डकान् विश ।
रज्जुं बधान वा कण्ठे न हि तेऽन्यत् परायणम् ॥

Enter the fire then, or go to Dandaka, or knot a rope round your neck; no other fate befits you.

तमेवं शोकसन्तप्तं भरतं कैकयीसुतम् ।
उवाच वदतां श्रेष्ठो वसिष्ठः श्रेष्ठवागृषिः ॥

To Bharata the son of Kaikeyi,. who was thus burning with sorrow, Vasishtha the sage, the best of speakers and of unequalled speech, said:

अलं शोकेन भद्रं ते राजपुत्र महायशः ।
प्राप्तकालं नरपतेः कुरु संयानमुत्तमम् ॥

"Enough of grief, good betide you, O prince of great fame. Perform in proper time the great funeral rites of the king."

वसिष्ठस्य वचः श्रुत्वा भरतो धारणां गतः ।
प्रेतकार्याणि सर्वाणि कारयामास धर्मवित् ॥

Hearing the words of Vasishtha, Bharata, knower of dharma, becoming self-possessed, caused the performance of all the rites pertaining to the dead.

द्वादशेऽहनि संप्राप्ते श्राद्धकर्माण्यकारयत् ॥

And when the twelfth day arrived, he caused the *sraddha* to be performed.

ततः प्रभातसमये दिवसे च चतुर्दशे ।
समेत्य राजकर्तारो भरतं वाक्यमब्रुवन् ॥

Then on the morning of the fourteenth day, the king's counsellors, assembling together, said to Bharata these words :

त्वमद्य भव नो राजा राजपुत्र महायशः ॥

" Become now our king, O prince of great fame."

भरतस्तं जनं सर्वं प्रत्युवाच धृतव्रतः ॥

To all of them, Bharata, firm in vows, replied :

रामः पूर्वो हि नो भ्राता भविष्यति महीपतिः ।
अहं त्वरण्ये वत्स्यामि नव वर्षाणि पञ्च च ॥

" Rama our eldest brother becomes the king first. I shall live in the forest for nine years and five.

कथं दशरथाज्जातो [illegible]हारकः ॥

How can one born of Dasaratha become an usurper of sovereignty ?"

**एवमुक्त्वा तु धर्मात्मा भरतो भ्रातृवत्सलः ।
यात्रामाज्ञापय क्षिप्रं बलं चैव समानय ।
रथं मे त्वरयस्वेति सुमन्त्रं पार्श्वतोऽब्रवीत् ॥**

Saying thus, the righteous-minded Bharata, affectionate to his brothers, spoke to Sumantra who was by his side : " Order the journey, bring the army quickly and get ready my chariot soon."

**ततस्समुत्थितः काल्यमास्थाय स्यन्दनोत्तमम् ।
प्रययौ भरतश्शीघ्रं रामदर्शनकाङ्क्षया ॥**

Then, rising up early in the morning and seating himself in the best of chariots, Bharata started quickly, desirous of seeing Rama.

**अग्रतः प्रययुस्तस्य सर्वे मन्त्रिपुरोधसः ।
कैकेयी च सुमित्रा च कौसल्या च यशस्विनी ।
रामानयनसंहृष्टा ययुर्यानेन भास्वता ॥**

Before him went all the ministers and priests ; Kaikeyi, Sumitra and Kausalya of great fame went forth in a resplendent chariot, well pleased at the prospect of bringing back Rama.

स यात्वा दूरमध्वानं सुपरिश्रान्तवाहनः।
उवाच भरतश्श्रीमान् वसिष्ठं मन्त्रिणां वरम्॥

Having gone a long distance, his horse thoroughly exhausted, the blessed Bharata spoke to Vasishtha, the foremost of counsellors :

साधु सैन्याः प्रतिष्ठन्तां विचिन्वन्तु च कानने।
यथा तौ पुरुषव्याघ्रौ दृश्येते रामलक्ष्मणौ॥

"Let able soldiers start and explore the forest so that the tiger-like Rama and Lakshmana could be seen."

एतस्मिन्नन्तरे त्रस्ताश्शब्देन महता ततः।
अर्दिता यूथपा मत्ताः सयूथा दुद्रुवुर्दिशः॥

In the meanwhile, being alarmed at the great sound there, the mad leaders of elephant-herds, accompanied by the elephant-herds, ran pell-mell in all directions, being frightened.

तांश्च विद्रवतो दृष्ट्वा तं च श्रुत्वा च निस्वनम्।
उवाच रामस्सौमित्रिं लक्ष्मणं दीप्ततेजसम्॥

Seeing the elephants running and hearing that great sound, Rama said to Lakshmana of flaming effulgence, the son of Sumitra :

हन्त लक्ष्मण पश्येह तुमुलश्श्रूयते ध्वनिः ॥

" O Lakshmana, see here. A tumultuous sound is heard."

स लक्ष्मणः सन्त्वरितः सालमारुह्य पुष्पितम् ।
शशंस सेनां रामाय वचनं चेदमब्रवीत् ॥

Then Lakshmana climbed quickly up a blossoming *Sala* tree and saw an army. And he spoke to Rama these words :

सज्यं कुरुष्व चापं च शरांश्च कवचं तथा ।
संपन्नं राज्यमिच्छंस्तु व्यक्तं प्राप्याभिषेचनम् ।
आवां हन्तुं समभ्येति कैकेय्या भरतस्सुतः ॥

" String the bow and make ready the arrows and the armour. Having been anointed, and desiring to have the kingdom safe (from rival claimants) Bharata, son of Kaikeyi, is approaching to kill both of us.

यन्निमित्तं भवान् राज्याच्च्युतो राघव शाश्वतात् ।
संप्राप्तोऽयमरिर्वीर भरतो वध्य एव मे ॥

O heroic Raghava, that Bharata for whose sake you were driven away from your permanent sovereignty, that enemy, having arrived here, verily deserves to be killed by me."

सुसंरब्धं तु सौमित्रिं लक्ष्मणं क्रोधमूर्च्छितम् ।
रामस्तु परिसान्त्व्याथ वचनं चेदमब्रवीत् ॥

Pacifying Lakshmana, the son of Sumitra, who was agitated and beside himself with anger, Rama spoke to him these words :

किमत्र धनुषा कार्यमसिना वा सचर्मणा ।
महेष्वासे महाप्राज्ञे भरते स्वयमागते ॥

" What can be done in this matter by the bow or the sword or the shield, when the powerfully armed and highly wise Bharata has himself come here ?

पितुस्सत्यं प्रतिश्रुत्य हत्वा भरतमागतम् ।
किं करिष्यामि राज्येन सापवादेन लक्ष्मण ॥

Having promised to keep true my father's word and after killing Bharata who has arrived, what am I to do, O Lakshmana, with the kingdom, with a stain attached to it ?

यद्द्रव्यं बान्धवानां वा मित्राणां वा क्षये भवेत् ।
नाहं तत् प्रतिगृह्णीयां भक्षान् विषकृतानिव ॥

That prosperity which accrues by the death of relatives or friends, I will never accept that, like viands made of poison.

धर्ममर्थं च कामं च पृथिवीं चापि लक्ष्मण ।
इच्छामि भवतामर्थे एतत् प्रतिशृणोमि ते ॥

O Lakshmana, I swear to you,—only for your sake do I desire dharma, wealth, love and the very earth.

भ्रातॄणां संग्रहार्थं च सुखार्थं चापि लक्ष्मण ।
राज्यमप्यहमिच्छामि सत्येनायुधमालभे ॥

O Lakshmana, I touch my weapon to plight this truth,—for the maintenance and happiness of my brothers it is that I desire the kingdom.

नेयं मम मही सौम्य दुर्लभा सागराम्बरा ।
नहीच्छेयमधर्मेण शक्रत्वमपि लक्ष्मण ॥

O dear Lakshmana, to me this earth girt by the oceans is not difficult of acquirement. But through unrighteousness I do not desire even the status of Indra.

यद्विना भरतं त्वां च शत्रुघ्नं चापि मानद।
भवेन्मम सुखं किञ्चिद्भस्म तत् कुरुतां शिखी॥

O fountain of honour, may fire consume to ashes anything which may bring me happiness if it is without Bharata, yourself and Satrughna!

मन्येऽहमागतोऽयोध्यां भरतो भ्रातृवत्सलः।
मम प्राणात् प्रियतरः कुलधर्ममनुस्मरन्॥
श्रुत्वा प्रव्राजितं मां हि जटावल्कलधारिणम्।
जानक्या सहितं वीर त्वया च पुरुषर्षभ॥
स्नेहेनाक्रान्तहृदयः शोकेनाकुलितेन्द्रियः।
द्रष्टुमभ्यागतो ह्येष भरतो नान्यथाऽऽगतः॥

O hero and best of men. I think, that Bharata who loves his brothers, and is dearer to me than my own life, having arrived at Ayodhya and remembering the law of our family and hearing of the banishment of myself wearing matted locks and bark garments along with Sita and yourself,—Bharata, with his heart full of affection and with his faculties agitated through sorrow, is come indeed to see us. He is not come for any other purpose.

अम्बां च कैकयीं रुष्य परुषं चाप्रियं वदन् ।
प्रसाद्य पितरं श्रीमान् राज्यं मे दातुमागतः ॥

Angry with his mother Kaikeyi and saying harsh words to her, and having appeased our father, the worthy Bharata has come to offer me the kingdom.

अस्मासु मनसाऽप्येष नाप्रियं किञ्चिदाचरेत् ॥

Even in his mind, he will not do any unkindness towards us.

विप्रियं कृतपूर्वं ते भरतेन कदा नु किम् ।
ईदृशं वा भयं तेऽद्य भरतं योऽत्र शङ्कसे ॥

Has any unkind act been done towards you at any time by Bharata that you should even entertain such fear of Bharata now ?

न हि ते निष्ठुरं वाच्यो भरतो नाप्रियं वचः ।
अहं ह्यप्रियमुक्तस्स्यां भरतस्याप्रिये कृते ॥

Bharata should not be spoken to harshly or in unpleasant language by you. If any unpleasantness be done to Bharata, I shall (by that very deed) have been spoken to unpleasantly.

कथं नु पुत्राः पितरं हन्युः कस्याञ्चिदापदि ।
भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः॥

Verily, O Lakshmana, how could sons kill father in any extremity, or brother kill brother, one's own life?

यदि राज्यस्य हेतोस्त्वमिमां वाचं प्रभाषसे ।
वक्ष्यामि भरतं दृष्ट्वा राज्यमस्मै प्रदीयताम् ॥

If for the sake of the kingdom you speak such words, I shall, on seeing Bharata, tell him: 'Give the kingdom to this one (Lakshmana).'"

अवतीर्य तु सालाग्रात् तस्मात् स समितिञ्जयः।
लक्ष्मणः प्राञ्जलिर्भूत्वा तस्थौ रामस्य पार्श्वतः॥

Descending from the top of that Sala tree, Lakshmana, the victorious in battles, stood with folded hands by Rama's side.

निवेश्य सेनां तु विभुः पद्भ्यां पादवतां वरः।
गच्छन्नेवाथ भरतस्तापसालयसंस्थिताम्।
भ्रातुः पर्णकुटीं श्रीमानुटजं च ददर्श ह ॥

Stationing the army, Bharata the mighty, auspicious and best of men, walked on foot and saw his brother's leafy hut, situated amidst the hermitages of the ascetics.

निरीक्ष्य स मुहूर्तन्तु ददर्श भरतो गुरुम् ।
उपविष्टं महाबाहुं सीतया लक्ष्मणेन च ॥

Looking for a while, Bharata saw his worshipful and mighty-armed brother Rama, seated along with Sita and Lakshmana.

तं दृष्ट्वा भरतः श्रीमान् दुःखमोहपरिप्लुतः ।
अभ्यधावत धर्मात्मा भरतः कैकयीसुतः ॥
पादावप्राप्य रामस्य पपात भरतो रुदन् ॥

Seeing him and being overwhelmed with grief and affliction, the auspicious and righteous-minded Bharata, the son of Kaikeyi, ran forward and fell down crying, unable to reach the feet of Rama.

बाष्पापिहितकण्ठश्च प्रेक्ष्य रामं यशस्विनम् ।
आर्येत्येवाथ संक्रुश्य व्याहर्तुं नाशकत्ततः ॥

With his throat choked with tears and seeing Rama of great fame, he cried out 'Noble Lord' but was unable then to speak further.

शत्रुघ्नश्चापि रामस्य ववन्दे चरणौ रुदन् ॥

And Satrughna also saluted the feet of Rama, shedding tears.

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि ।
कथञ्चिदभिविज्ञाय विवर्णवदनं कृशम् ।
भ्रातरं भरतं रामः परिजग्राह बाहुना ॥

Recognising with difficulty his emaciated brother Bharata who had fallen on the ground with folded hands and was wearing matted hair and bark garments and whose face had lost all colour, Rama raised him up with his hand.

आघ्राय रामस्तं मूर्ध्नि परिष्वज्य च राघवः ।
अङ्के भरतमारोप्य पर्यपृच्छत् समाहितः ॥

Smelling him on his crown and embracing him and seating him on his lap, Raghava, with a calm mind, asked Bharata:

कच्चिन्नु धरते तात राजा यत्त्वमिहागतः ।
कच्चिन्न दीनः सहसा राजा लोकान्तरं गतः ॥

Our father the king is still alive,—is he not?—that you have come here; and the poor king has not, I hope, gone suddenly to the other world.

रामस्य वचनं श्रुत्वा भरतः प्रत्युवाच ह ॥

Hearing the words of Rama, Bharata replied thus :

शाश्वतोऽयं सदा धर्मः स्थितोऽस्मासु नरर्षभ ।
ज्येष्ठपुत्रे स्थिते राजन् न कनीयान् नृपो भवेत् ॥

"O foremost of men, this eternal rule of conduct has always been maintained in our family—O king, when the eldest son is alive, no younger brother may become king.

स समृद्धां मया सार्धमयोध्यां गच्छ राघव ।
अभिषेचय चात्मानं कुलस्यास्य भवाय नः ॥

O Raghava, go along with me to prosperous Ayodhya and instal youself for the prosperity of our family.

केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते ।
दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात् ॥

Whilst I was away at my (uncle) Kekaya's residence and you had betaken yourself to the forest, the king overwhelmed by distress and sorrow departed to heaven.

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः ।
अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ ॥

O foremost of men, arise; perform with water the funeral rites to our father; Satrughna here and myself have already offered our water-libations.

प्रियेण खलु दत्तं हि पितृलोकेषु राघव ।
अक्षय्यं भवतीत्याहुः भवांश्चैव पितुः प्रियः ॥

O Raghava, (the wise) declare that that which is given by the favourite son becomes indeed inexhaustible in the world of the Manes. And you were the favourite son of our father."

तां श्रुत्वा करुणां वाचं पितुर्मरणसंहिताम् ।
राघवो भरतेनोक्तां बभूव गतचेतनः ॥

On hearing the moving words spoken by Bharata regarding the death of his father, Raghava became unconscious.

भ्रातरस्ते महेष्वासं सिषिचुस्सलिलेन वै ॥

And the brothers sprinkled water on Rama the great bowman.

स तु संज्ञां पुनर्लब्ध्वा भार्यामभ्येत्य राघवः ।
सीते मृतस्ते श्वशुरः पित्रा हीनोऽसि लक्ष्मण ॥
भरतो दुःखमाचष्टे स्वर्गतं पृथिवीपतिम् ॥

Raghava, regaining consciousness and approaching Sita, said: "O Sita, your father-in-law is dead." "O Lakshmana, you have lost your father."

Bharata says with grief that our king, the ruler of the earth, is gone to heaven."

सुमन्त्रस्तैर्नृपसुतैः सार्धमाश्वास्य राघवम् ।
अवातारयदालम्ब्य नदीं मन्दाकिनीं शिवाम् ॥

Having consoled Raghava and the princes, Sumantra, holding him (by the hand), caused him to descend into the holy river Mandakini.

प्रगृह्य च महीपालो जलपूरितमञ्जलिम् ।
पितुश्चकार तेजस्वी निवापं भ्रातृभिस्सह ॥

Rama, the ruler of the earth, and of great effulgence, filled his palms with water and made his oblation to his father, along with his brothers.

ऐङ्गुदं बदरीमिश्रं पिण्याकं दर्भसंस्तरे ।
न्यस्य रामः सुदुःखार्तो रुदन् वचनमब्रवीत् ॥

Placing the *ingudi* ball (offering) mixed with *badari* on a bed of *darbha* grass,

Rama, highly distressed and lamenting, uttered these words :

इदं भुङ्क्ष्व महाराज प्रीतो यदशना वयम् ।
यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥

"O mighty monarch, feed on this which we feed on, and be satisfied. That which is the food of a person is the food of his gods."

ततः पर्णकुटीद्वारम् आसाद्य जगतीपतिः ।
परिजग्राह बाहुभ्याम् उभौ भरतलक्ष्मणौ ॥

Then, reaching the threshold of the hermitage, Rama, the lord of the world, embraced with his arms both Bharata and Lakshmana.

अचिरप्रोषितं रामं चिरविप्रोषितं यथा ।
द्रष्टुकामो जनस्सर्वो जगाम सहसाऽऽश्रमम् ॥

All the people then went to the hermitage with the desire of seeing Rama, who had been away only for a short time, as though he had been away for a long time.

वसिष्ठः पुरतः कृत्वा दारान् दशरथस्य च ।
अभिचक्राम तं देशं रामदर्शनतर्षितः ॥

Vasishtha thirsting for a sight of Rama, went towards the same place, behind the wives of Dasaratha.

तासां रामस्समुत्थाय जग्राह चरणान् शुभान् ।
मातॄणां मनुजव्याघ्रः सर्वासां सत्यसङ्गरः ॥

Rama, foremost of men and keeper of his word, arose and took hold of the auspicious feet of all his mothers.

सौमित्रिरपि ताः सर्वा मातॄः संप्रेक्ष्य दुःखितः ।
अभ्यवादयतासक्तं शनै रामादनन्तरम् ॥

Lakshmana, the son of Sumitra, also looked sadly at all the mothers and saluted them after Rama slowly and affectionately.

सीताऽपि चरणांस्तासाम् उपसंगृह्य दुःखिता ।
श्वश्रूणामश्रुपूर्णाक्षी सा बभूवाग्रतः स्थिता ॥

The distressed Sita also touched the feet of the mothers-in-law and stood before them with eyes full of tears.

पादावासाद्य जग्राह वसिष्ठस्य च राघवः ॥

And Rama, reaching the feet of Vasishtha, took hold of them in salutation.

तं तु रामस्समाज्ञाय भ्रातरं गुरुवत्सलम् ।
लक्ष्मणेन सह भ्रात्रा प्रष्टुं समुपचक्रमे ॥

Knowing his brother Bharata to be devoted to his elders, Rama along with Lakshmana began to ask Bharata.

यन्निमित्तमिमं देशं कृष्णाजिनजटाधरः ।
हित्वा राज्यं प्रविष्टस्त्वं तत् सर्वं वक्तुमर्हसि ॥

"You should tell me all that for which you have come to this region, wearing deer-skin and matted locks and leaving the kingdom."

इत्युक्तः कैकयीपुत्रः प्राञ्जलिर्वाक्यमब्रवीत् ॥

Being thus told, Bharata, the son of Kaikeyi, spoke with folded hands :

तस्य मे दासभूतस्य प्रसादं कर्तुमर्हसि ।
अभिषिञ्चस्व चाद्यैव राज्येन मघवानिव ।

"To me who am your servant, you must be gracious. Instal yourself in the kingdom immediately like Indra.

इमाः प्रकृतयस्सर्वा विधवा मातरश्च याः ।
त्वत्सकाशमनुप्राप्ताः प्रसादं कर्तुमर्हसि ॥

All these subjects and the widowed mothers have come to you. You must be gracious to them.

सान्त्विता मामिका माता दत्तं राज्यमिदं मम ।
तद्ददामि तवैवाहं भुङ्क्ष्व राज्यमकण्टकम् ॥

My mother was appeased and this kingdom given to me. I give that kingdom back to you. Enjoy the kingdom rid of all obstacles.

कैकेयीं मां च तातं च सुहृदो बान्धवांश्च नः ।
पौरजानपदान् सर्वांस्त्रातु सर्वमिदं भवान् ॥

You should protect all of us, Kaikeyi, myself, our father, all our friends and relations and all the citizens as well as country-folk.

क्व चारण्यं क्व च क्षात्रं क्व जटाः क्व च पालनम्।
ईदृशं व्याहतं कर्म न भवान् कर्तुमर्हति ॥

Where is the forest and where indeed the duty of a Kshattriya? Where are matted locks and where indeed is the duty of protection? You should not follow such a contradictory course of action.

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम् ॥

This is indeed the supreme duty of a Kshattriya—to get installed.

ऋणानि त्रीण्यपाकुर्वन् दुर्हृदः साधु निर्दहन् ।
सुहृदस्तर्पयन् कामैस्त्वमेवात्रानुशाधि माम् ॥

Discharging your three-fold obligations, subjugating your foes and propitiating your friends with every gratification, then may you command me.

आक्रोशं मम मातुश्च प्रमृज्य पुरुषर्षभ ।
अद्य तत्रभवन्तं च पितरं रक्ष किल्बिषात् ॥

O foremost of men, wiping out the blame of my mother, do you emancipate our honoured father from sin.

शिरसा त्वाऽभियाचेऽहं कुरुष्व करुणां मयि ॥

With bowed head, I request you. Have compassion on me.

अथैतत् पृष्ठतः कृत्वा वनमेव भवानितः ।
गमिष्यति गमिष्यामि भवता सार्धमप्यहम् ॥

If, disregarding this, you proceed from here only to the forest, I too will go to the forest along with you."

पुनरेवं ब्रुवाणं तु भरतं लक्ष्मणाग्रजः।
प्रत्युवाच ततः श्रीमान् ज्ञातिमध्येऽभिसत्कृतः॥

To Bharata who was talking again in the same strain, Rama, the graceful and highly-honoured elder brother of Lakshmana, replied in the midst of his relations:

अयाचत नरश्रेष्ठं द्वौ वरौ वरवर्णिनी।
तव राज्यं नरव्याघ्र मम प्रव्राजनं तथा॥

"Your illustrious mother asked of the foremost of men, two boons, O foremost of men,—the kingdom for you and banishment for me.

तौ च राजा तदा तस्यै नियुक्तः प्रददौ वरौ॥

The king, being constrained, gave her then those two boons.

तेन पित्राऽहमप्यत्र नियुक्तः पुरुषर्षभ॥

O best of men, therefore, I have been ordered here by (our) father.

भवानपि तथेत्येव पितरं सत्यवादिनम्।
कर्तुमर्हति राजेन्द्र क्षिप्रमेवाभिषेचनात्॥

O best of kings, you too should make our father true to his word, by installing yourself quickly.

ऋणान्मोचय राजानं मत्कृते भरत प्रभुम् ।
पितरं चापि धर्मज्ञं मातरं चाभिनन्दय ॥

O Bharata, for my sake help the release of our revered father, the king and knower of dharma, from his obligation; and please your mother.

अयोध्यां गच्छ भरत प्रकृतीरनुरञ्जय ।
प्रवेक्ष्ये दण्डकारण्यम् अहमप्यविलम्बयन् ॥

O Bharata, proceed to Ayodhya and make the subjects well pleased. Without further delay I too shall enter the Dandaka forest.

आश्वासयन्तं भरतं जाबालिर्ब्राह्मणोत्तमः ।
उवाच रामं धर्मज्ञं धर्मापेतमिदं वचः ॥

To Rama, the knower of dharma, who was thus pacifying Bharata, Jabali the foremost of Brahmins said these words, divorced from righteousness :

साधु राघव मा भूत्ते बुद्धिरेवं निरर्थिका।
प्राकृतस्य नरस्येव ह्यार्यबुद्धेर्मनस्विनः ॥

" O Raghava, let not by any means the mind of one like you who are wise and good, be devoid of purpose like that of an ordinary man.

पित्र्यं राज्यं परित्यज्य स नार्हसि नरोत्तम।
आस्थातुं कापथं दुःखं विषमं बहुकण्टकम् ॥

O best of men, you must not abandon the hereditary kingdom and adopt this bad course with ups and downs, full of thorns, and causing misery."

जाबालेस्तु वचश्श्रुत्वा रामस्सत्यवतां वरः।
उवाच परया सूक्त्या स्वबुद्ध्या चाविपन्नया ॥

Hearing the words of Jabali, Rama, the foremost of those rooted in truth, said in proper speech, being unshaken in mind:

भवान् मे प्रियकामार्थं वचनं यदिहोक्तवान्।
अकार्यं कार्यसङ्काशमपथ्यं पथ्यसंमितम् ॥

" What you have now said for the attainment of my good is indeed unworthy

of being done though it looks worthy, and is not beneficial to me though it looks full of benefit.

सत्यमेवानृशंसं च राजवृत्तं सनातनम् ।
तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ॥

The principle of a king, of the nature of Pity, has through eternity been Truth. Therefore it is that sovereignty is Truth itself; and the world too is founded on Truth.

सोऽहं पितुर्नियोगं तु किमर्थं नानुपालये ।
सत्यप्रतिश्रवस्सत्यं सत्येन समयीकृतः ॥

Why then shall I, knowing these things, not fulfil my father's command? He was truthful and righteous. For truth's sake I have been enjoined to fulfil the truth.

क्रुद्धमाज्ञाय रामं तु वसिष्ठः प्रत्युवाच ह ॥

Knowing Rama to have been enraged, Vasishtha replied him thus:

जाबालिरपि जानीते लोकस्यास्य गतागतिम् ।
निवर्तयितुकामस्तु त्वामेतद्वाक्यमुक्तवान् ॥

"Jabali also knows where beings go to from this world and how they return

hither. However with the desire to turn you back, he told you these words.

इक्ष्वाकूणां हि सर्वेषां राजा भवति पूर्वजः।
पूर्वजे नावरः पुत्रो ज्येष्ठो राज्येऽभिषिच्यते ॥

Among all the Ikshvakus, it is the eldest-born who becomes the king. When the eldest is alive, not the younger son, but the eldest is installed in the kingdom.

पुरुषस्येह जातस्य भवन्ति गुरवस्त्रयः ।
आचार्यश्चैव काकुत्स्थ पिता माता च राघव ॥

O Raghava, descendant of Kakutstha, a man born in this world has three *gurus* or objects of reverence—preceptor, father and mother.

पिता ह्येनं जनयति पुरुषं पुरुषर्षभ ।
प्रज्ञां ददाति चाचार्यस्तस्मात् स गुरुरुच्यते ॥

O best of men, the father causes his birth. And the preceptor gives him wisdom. That is why he is called a *guru*.

सोऽहं ते पितुराचार्यस्तव चैव परन्तप ।
मम त्वं वचनं कुर्वन् नातिवर्तेः सतां गतिम् ॥

And I was the preceptor of your father as I am of you, O vanquisher of foes. By doing what I tell you, you will not transgress the ways of the good."

एवं मधुरमुक्तस्तु गुरुणा राघवः स्वयम् ।
प्रत्युवाच समासीनं वसिष्ठं पुरुषर्षभः ॥

Being thus gently told personally by his own preceptor, Raghava, the foremost of men, replied thus to Vasishtha who was seated :

यन्मातापितरौ वृत्तं तनये कुरुतः सदा ।
न सुप्रतिकरं तत्तु मात्रा पित्रा च यत्कृतम् ॥
यथाशक्ति प्रदानेन स्नापनोच्छादनेन च ।
नित्यं च प्रियवादेन तथा संवर्धनेन च ॥

"What a father and mother always do to their son, by giving everything that they can, by bathing and cleansing and unceasing fond speech and thus bringing him up—all this that is done by father and mother is not easy of repayment.

स हि राजा जनयिता पिता दशरथो मम ।
आज्ञातं यन्मया तस्य न तन्मिथ्या भविष्यति ॥

Therefore, what that father, the cause of my origin, king Dasaratha, has commanded me to do—that shall not be falsified."

एवमुक्तस्तु रामेण भरतः प्रत्यनन्तरम् ।
उवाच परमोदारः सूतं परमदुर्मनाः ॥

As soon as Rama had spoken thus, the extremely noble Bharata, being highly afflicted with grief, said to the charioteer:

इह मे स्थण्डिले शीघ्रं कुशानास्तर सारथे ।
आर्यं प्रत्युपवेक्ष्यामि यावन्मे न प्रसीदति ॥

"O charioteer, here on this ground spread the Kusa grass. I will lie down before my noble brother (and abstain from food) as long as he does not accede to my request."

तमुवाच महातेजा रामो राजर्षिसत्तमः ॥

Rama, of great effulgence and the foremost of saintly kings, said to Bharata:

किं मां भरत कुर्वाणं तात प्रत्युपवेक्ष्यसि ॥

"O dear Bharata, what would you have me do by your lying down thus (abstaining from food?)

ब्राह्मणो ह्येकपार्श्वेन नरान् रोद्धुमिहार्हति ।
न तु मूर्धाभिषिक्तानां विधिः प्रत्युपवेशने ॥

In this world, it is only a Brahmin who may obstruct a person by lying down on one side; but there is no rule by which crowned heads (lit. members of the military class) can lie down in this wise.

उत्तिष्ठ नरशार्दूल हित्वैतद्दारुणं व्रतम् ।
पुरवर्यामितः क्षिप्रम् अयोध्यां याहि राघव ॥

Arise, O best of men, renouncing this terrible vow. O scion of the Raghu race, proceed quickly from here to Ayodhya, the best of cities.

लक्ष्मीश्चन्द्रादपेयाद्वा हिमवान् वा हिमं त्यजेत् ।
अतीयात् सागरो वेलां न प्रतिज्ञामहं पितुः ॥

It is conceivable that beauty may forsake the moon, snow may leave Himavan and the ocean may overleap the shore. But I will never break the promise made to my father.

कामाद्वा तात लोभाद्वा मात्रा तुभ्यमिदं कृतम् ।
न तन्मनसि कर्तव्यं वर्तितव्यं च मातृवत् ॥

O dear child, either out of love or out of greed, this has been done for you by your mother. But you should not brood on this in your mind. You must behave towards her as is proper towards one's mother."

एवं ब्रुवाणं भरतः कौसल्यासुतमब्रवीत् ।
तेजसाऽऽदित्यसंकाशं प्रतिपच्चन्द्रदर्शनम् ॥

To Kausalya's son Rama, who resembled the sun in lustre and the moon of *Pratipat* in beauty, and who told him thus, Bharata said :

अधिरोहार्य पादाभ्यां पादुके हेमभूषिते ।
एते हि सर्वलोकस्य योगक्षेमं विधास्यतः ॥

"O noble one, place your feet on these sandals ornamented with gold. These two shall dispense the welfare of all the world."

सोऽधिरुह्य नरव्याघ्रः पादुके ह्यवरुह्य च ।
प्रायच्छत् सुमहातेजा भरताय महात्मने ॥

That best of men, Rama, of exceeding effulgence, mounting and dismounting from the two sandals, gave them to the high-souled Bharata.

स पादुके संप्रणम्य रामं वचनमब्रवीत् ॥

Bowing low to the two sandals, Bharata said these words to Rama:

चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम् ।
फलमूलाशनो वीर भवेयं रघुनन्दन ॥
तवागमनमाकाङ्क्षन् वसन् वै नगराद्बहिः ।
तव पादुकयोर्न्यस्तराज्यतन्त्रः परन्तप ॥

"O hero, delight of the Raghus and vanquisher of foes, for fourteen years, wearing matted hair and bark garments, and living on roots and fruits only, I will await your arrival, residing in the outskirts of the city, with the work of sovereignty entrusted to your sandals.

चतुर्दशे हि संपूर्णे वर्षेऽहनि रघूत्तम ।
न द्रक्ष्यामि यदि त्वां तु प्रवेक्ष्यामि हुताशनम् ॥

O best of Raghus, if, on the day the fourteenth year is completed, I do not see you, I will certainly enter the fire."

तथेति च प्रतिज्ञाय तं परिष्वज्य सादरम् ।
शत्रुघ्नं च परिष्वज्य भरतं चेदमब्रवीत् ॥

Promising him accordingly and embracing him and Satrughna, Rama spoke thus to Bharata :

मातरं रक्ष कैकेयीं मा रोषं कुरु तां प्रति ।
मया च सीतया चैव शप्तोऽसि रघुसत्तम ॥

"Protect your mother Kaikeyi. Do not give way to anger against her. O best of Raghus, you are pledged to this by me and by Sita."

इत्युक्त्वाऽश्रुपरीताक्षो भ्रातरं विससर्ज ह ॥

Saying this and with eyes full of tears, he set free Bharata.

ततः शिरसि कृत्वा तु पादुके भरतस्तदा ।
स्निग्धगम्भीरघोषेण स्यन्दनेनोपयान् प्रभुः ।
अयोध्यां भरतः क्षिप्रं प्रविवेश महायशाः ॥

Then, placing the sandals on his head, the lordly Bharata of great fame, journeyed in his chariot, which made a pleasant and deep noise, and soon entered Ayodhya.

ततो निक्षिप्य मातृः स अयोध्यायां दृढव्रतः ।
रामागमनमाकाङ्क्षन् भरतो भ्रातृवत्सलः ।
पादुके त्वभिषिच्याथ नन्दिग्रामेऽवसत्तदा ॥

Then, Bharata, firm of vows and affectionate to his brother, having anointed the sandals, and placed his mothers in Ayodhya, lived in Nandigrama, awaiting the return of Rama.

तदधीनस्तदा राज्यं कारयामास सर्वदा ॥

Under their (sandals') control he always administered the kingdom.

प्रतिप्रयाते भरते वसन् रामस्तपोवने ।
न तत्रारोचयद्वासं कारणैर्बहुभिस्तदा ॥

When Bharata had returned, Rama living in that penance-forest, did not for many reasons like to continue his residence there.

इह मे भरतो दृष्टो मातरश्च सनागराः ।
सा च मे स्मृतिरन्वेति तान्नित्यमनुशोचतः ॥
तस्मादन्यत्र गच्छाम इति सञ्चिन्त्य राघवः ।
प्रातिष्ठत स वैदेह्या लक्ष्मणेन च सङ्गतः ॥

"Here was Bharata seen by me as well as the mothers and the citizens. Lamenting them constantly, that thought follows me. I grieve over it. Therefore let us go elsewhere." Thinking thus, Raghava started along with Sita and accompanied by Lakshmana.

सोऽत्रेराश्रममासाद्य तं ववन्दे महायशाः ।
तं चापि भगवानत्रिः पुत्रवत् प्रत्यपद्यत ॥

Reaching the hermitage of Atri, Rama of great fame saluted him. The venerable Atri also received him as a son.

तामत्रिपत्नीं धर्मज्ञाम् अभिचक्राम मैथिली ॥

And Sita met Atri's wife, well-versed in dharma.

न्यवेदयत्ततः सर्वं सीता रामाय मैथिली ।
प्रीतिदानं तपस्विन्या वसनाभरणस्रजाम् ॥

Then Sita, the daughter of the king of Mithila, informed Rama of everything, the loving present made by the ascetic Anasuya, of clothes, ornaments and flower-garland.

तस्यां रात्र्यां व्यतीतायाम् अभिषिच्य हुताग्निकान् ।
आपृच्छेतां नरव्याघ्रौ तापसान् वनगोचरान् ॥

When the night was over, the two best of men, Rama and Lakshmana, took leave of the ascetic forest-dwellers who had worshipped the kindled fire after their bath.

तावूचुस्ते वनचरास्तापसा धर्मचारिणः ॥

Those forest-dwellers who practised penances and righteousness said to them :

एष पन्था महर्षीणां फलान्याहरतां वने ।
अनेन तु वनं दुर्गं गन्तुं राघव ते क्षमम् ॥

"This is the path of the great sages who bring fruits from the forest. By this path, O Raghava, you will be able to enter the impenetrable forest."

॥ आरण्यकाण्डः ॥

प्रविश्य तु महारण्यं दण्डकारण्यमात्मवान् ।
ददर्श रामो दुर्धर्षस्तापसाश्रममण्डलम् ॥

Entering the great forest of Dandaka, the self-restrained and invincible Rama saw a group of hermitages belonging to the ascetics.

दिव्यज्ञानोपपन्नास्ते रामं दृष्ट्वा महर्षयः ।
लक्ष्मणं चैव दृष्ट्वा तु वैदेहीं च यशस्विनीम् ।
मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढव्रताः ॥

On seeing Rama and Lakshmana along with the famous Sita, those great sages, possessed of divine knowledge and firmly rooted in their vows, received them with benedictory utterances.

मूलं पुष्पं फलं वन्यमाश्रमं च महात्मनः ।
निवेदयित्वा धर्मज्ञास्ततः प्राञ्जलयोऽब्रुवन् ॥

After offering roots, flowers and fruits and their forest-hermitages to the high-souled one, then those (ascetics) well-versed in dharma addressed him with folded hands:

धर्मपालो जनस्यास्य शरण्यस्त्वं महायशाः ।
ते वयं भवता रक्ष्या भवद्विषयवासिनः ॥

"You, of great fame, are the protector of dharma and the refuge of all these people. We who live in your territory should be protected by you.

नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः ।
न्यस्तदण्डा वयं राजञ्जितक्रोधा जितेन्द्रियाः॥

Whether you live in your city or in the forest, you are our king and the lord of the people. For, O king, we have renounced (the practice of) punishing (our foes) and have conquered our anger as well as our senses.

सोऽयं ब्राह्मणभूयिष्ठो वानप्रस्थगणो महान् ।
त्वन्नाथोऽनाथवद्राम राक्षसैर्वध्यते भृशम् ॥

O Rama, this great congregation of forest-dwellers, consisting mainly of Brahmins, though having you as their protector, are being sorely destroyed by the Rakshasas as if they had no protector.

एहि पश्य शरीराणि मुनीनां भावितात्मनाम् ।
हतानां राक्षसैर्घोरैर्बहूनां बहुधा वने ॥

Come and see the bodies of the numerous ascetics who, while intent on realising their self, have been killed in various ways in the forest by the cruel Rakshasas.

परा त्वत्तो गतिर्वीर पृथिव्यां नोपपद्यते ।
परिपालय नस्सर्वान् राक्षसेभ्यो नृपात्मज ॥

O hero, there is no recourse for us in this earth except you. O Prince, protect all of us from the Rakshasas."

एतच्छ्रुत्वा च काकुत्स्थस्तापसानां तपस्विनाम् ।
इदं प्रोवाच धर्मात्मा सर्वानेव तपस्विनः ॥

Hearing these words of the ascetics practising penances, the righteous-minded Rama said to all the ascetics :

भवतामर्थसिद्ध्यर्थम् आगतोऽहं यदृच्छया ।
तस्य मेऽयं वने वासो भविष्यति महाफलः ॥

"By chance have I come here to fulfil your desires. To me, this sojourn in the forest will be highly fruitful.

तपस्विनां रणे शत्रून् हन्तुमिच्छामि राक्षसान् ।
पश्यन्तु वीर्यमृषयस्सभ्रातुर्मे तपोधनाः ॥

I do desire to kill in battle the enemies of the ascetics. Let the penance-loving sages see the valour of myself and my brother."

ततस्तदिक्ष्वाकुवरौ सन्ततं विविधैर्द्रुमैः ।
काननं तौ विविशतुः सीतया सह राघवौ ।
आबध्य च शुभे तूणी चापौ चादाय सस्वनौ ॥

Then these two famous Ikshvakus (Rama and Lakshmana) along with Sita, entered the forest full of various trees, after trying the auspicious quivers and taking the resounding bows.

हृद्यया स्निग्धया वाचा भर्तारमिदमब्रवीत् ॥

With loving and moving words, Sita spoke thus to her husband :

अयं धर्मः सुसूक्ष्मेण विधिना प्राप्यते महान् ।
निवृत्तेन तु शक्योऽयं व्यसनात् कामजादिह ॥

"The great path of righteousness is attainable only indeed through a very strait line of conduct. But it is attainable here below by one who abstains from all evils begotten of desire.

त्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत ।
मिथ्यावाक्यं परमकं तस्माद्गुरुतरावुभौ ।
परदाराभिगमनं विना वैरं च रौद्रता ॥

Verily, only three evils, born of passion, exist here (in this world). Uttering a falsehood is the first. The two others, which are more heinous, are intercourse with another man's wife and the infliction of cruelty in the absence of enmity.

मिथ्यावाक्यं न ते भूतं न भविष्यति राघव ।
कुतोऽभिलाषणं स्त्रीणां परेषां धर्मनाशनम् ॥

O Raghava, uttering a falsehood has never happened to you nor will it ever. Whence the possibility of your desiring other people's wives, which indeed is the destroyer of righteousness?

तृतीयं यदिदं रौद्रं परप्राणाभिहिंसनम् ।
निर्वैरं क्रियते मोहात् तच्च ते समुपस्थितम् ॥

The third is about to happen to you—the thoughtless and cruel killing of creatures without enmity.

अग्निसंयोगवद्धेतुः शस्त्रसंयोग उच्यते ।
स्नेहाच्च बहुमानाच्च स्मारये त्वां न शिक्षये ॥

They say contact with a weapon is the cause of change (in the nature of the wearer) as contact with fire is the cause of a change (in the nature of a substance.) Because of my love (for you) and your regard (for me) I remind you, but do not teach you.

न कथञ्चन सा कार्या गृहीतधनुषा त्वया ।
बुद्धिर्वैरं विना हन्तुं राक्षसान् दण्डकाश्रितान् ॥

Under no circumstances should a resolution be made by you, wielder of a bow, to kill the Rakshasas dwelling in Dandaka without provocation.

क्षत्रियाणां तु वीराणां वनेषु निरतात्मनाम् ।
धनुषा कार्यमेतावदार्तानामभिरक्षणम् ॥

This alone may be done by Kshattriya warriors with their bow—the protection of those who practise penance when they are harassed.

क्व च शस्त्रं क्व च वनं क्व च क्षात्रं तपः क्व च ।
व्याविद्धमिदमस्माभिर्देशधर्मस्तु पूज्यताम् ॥

Where is a weapon and where the forest? Where is the duty of a Kshattriya and where penance? These are opposed to each other. Let us therefore honour the law of the place (where we live).

धर्मादर्थः प्रभवति धर्मात् प्रभवते सुखम् ।
धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥

Out of righteousness springs wealth. Out of righteousness springs happiness. Through righteousness one obtains everything. This world has righteousness as its essence."

वाक्यमेतत्तु वैदेह्या व्याहृतं भर्तृभक्तया ।
श्रुत्वा धर्मे स्थितो रामः प्रत्युवाचाथ मैथिलीम् ॥

Hearing those words uttered by Sita who was devoted to her lord, Rama rooted in righteousness, replied to Sita thus :

हितमुक्तं त्वया देवि त्वयैवोक्तमिदं वचः ।
क्षत्रियैर्धार्यते चापो नार्तशब्दो भवेदिति ॥

"O Lady, what is for my good has been uttered by you. By you yourself has this been said—that the bow is borne by Kshattriyas so that there may be no cry of distress.

मां सीते स्वयमागम्य शरण्याः शरणं गताः ।
ते चार्ता दण्डकारण्ये मुनयः संशितव्रताः ॥

O Sita, those fit to be our refuge, have themselves come to me for refuge. These ascetics in the Dandaka forest, doing severe austerities, are in distress.

सर्वैरितः समागम्य वागियं समुदाहृता ।
रक्ष नस्त्वं सह भ्रात्रा त्वन्नाथा हि वयं वने ॥

This has been said by all of them, coming together here (to me): 'Along with your brother protect us. For we have only you for our protector in the forest.'

मया चैतद्वचः श्रुत्वा कार्त्स्न्येन परिपालनम् ।
ऋषीणां दण्डकारण्ये संश्रुतं जनकात्मजे ॥

O Daughter of Janaka, on hearing these words, the protection, in full, of the sages in the Dandaka forest, has been promised by me.

संश्रुत्य च न शक्ष्यामि जीवमानः प्रतिश्रवम् ।
मुनीनामन्यथा कर्तुं सत्यमिष्टं हि मे सदा ॥

Having promised (this), I cannot, as long as I live, nullify the promise made to the ascetics. Truth is indeed what I desire always.

अप्यहं जीवितं जह्यां त्वां वा सीते सलक्ष्मणाम् ।
न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः ॥

I would sooner abandon my life, Sita, and even you as well as Lakshmana, than abandon a promise made, especially to Brahmins.

तदवश्यं मया कार्यम् ऋषीणां परिपालनम् ।
अनुक्तेनापि वैदेहि प्रतिज्ञाय तु किं पुनः ॥

Therefore, O Sita, the protection of the sages should certainly be performed by me, even without being requested; what then, after having promised it?

मम स्नेहाच्च सौहार्दादिदमुक्तं त्वयाऽनघे ।
सधर्मचारिणी मे त्वं प्राणेभ्योऽपि गरीयसी ॥

On account of your affection and friendliness to me, O sinless one, this has been spoken to me by you. You are my associate in the performance of duties, and indeed more to me than life itself."

तौ पश्यमानौ विविधान् शैलप्रस्थान् वनानि च ।
नदीश्च विविधा रम्या जग्मतुस्सीतया सह ॥

Seeing the various hills and forests as well as the many delightful rivers, the two (Rama and Lakshmana) went forth along with Sita.

तथा संवसतस्तस्य मुनीनामाश्रमेषु वै ।
रमतश्चानुकूल्येन ययुस्संवत्सरा दश ॥

For him (Rama), living thus and enjoying himself agreeably, in the hermitages of ascetics, ten years went by.

स प्रविश्याश्रमपदमगस्त्यं सूर्यवर्चसम् ।
अभिवाद्य तु धर्मात्मा तस्थौ रामः कृताञ्जलिः ॥

Entering the hermitage grounds and saluting Agastya, equal in effulgence to the sun, the righteous-minded Rama stood with folded hands.

प्रथमं चोपविश्याथ धर्मज्ञो मुनिपुङ्गवः ।
उवाच राममासीनं प्राञ्जलिं धर्मकोविदम् ॥

Taking his seat first, Agastya, the foremost of ascetics, well versed in dharma, spoke thus to Rama, versed in dharma and seated with folded hands.

पूजनीयश्च मान्यश्च भवान् प्राप्तः प्रियातिथिः ।
इदं दिव्यं महच्चापं हेमरत्नविभूषितम् ।
जयाय प्रतिगृह्णीष्व वज्रं वज्रधरो यथा ॥

"You, deserving of honor and regard, are come as a welcome guest. Receive this great divine bow, ornamented with gold and gems, to attain victory even as Indra received his thunderbolt.

इतो द्वियोजने तात बहुमूलफलोदकः ।
देशो बहुमृगः श्रीमान् पञ्चवट्यभिविश्रुतः ॥
तत्र गत्वाऽऽश्रमपदं कृत्वा सौमित्रिणा सह ।
रंस्यसे त्वं पितुर्वाक्यं यथोक्तमनुपालयन् ॥

O darling, two *yojanas* from here, there is a beautiful spot well known as Panchavati which abounds in roots, fruits, water and various animals. Going thither and making your abode there with the help of Lakshmana, you will live happily, fulfilling your father's command exactly.

तीर्णप्रतिज्ञः काकुत्स्थ सुखं राज्ये निवत्स्यसि ॥

Having fulfilled your promise, O Kakutstha, you will live happily in your kingdom (as a king)."

अगस्त्येनैवमुक्तस्तु रामस्सौमित्रिणा सह ।
सत्कृत्यामन्त्रयामास तमृषिं सत्यवादिनम् ॥

Being told thus by Agastya, Rama along with Lakshmana, honoured and took leave of that truth-speaking sage.

अथ पञ्चवटीं गच्छन्नन्तरा रघुनन्दनः ।
आससाद महाकायं गृध्रं भीमपराक्रमम् ॥
स तं पितृसखं बुद्ध्वा पूजयामास राघवः ॥

Then, while going to Panchavati, Rama, the delight of the Raghus, met on the way a vulture of great body and terrible prowess.

Knowing him to be the friend of his father, Raghava honoured him.

स तस्य कुलमव्यग्रम् अथ पप्रच्छ नाम च ॥

Then he (Rama) asked him gently, his name and his family.

आचचक्षे द्विजस्तस्मै कुलमात्मानमेव च ।
जटायुरिति मां विद्धि श्येनीपुत्रमरिन्दम ॥

The bird informed him of his family and himself (thus): "O vanquisher of foes, know me to be Jatayu, the son of Syeni."

ततः पञ्चवटीं गत्वा रामः सौमित्रिमब्रवीत् ॥

Then, on reaching Panchavati, Rama said to Lakshmana:

अयं देशः समः श्रीमान् पुष्पितैस्तरुभिर्वृतः ।
इहाश्रमपदं सौम्य यथावत् कर्तुमर्हसि ॥

"This place is level, fertile and surrounded by flowering trees. O gentle one, do you therefore construct our hermitage here in proper style.

इयं गोदावरी रम्या चक्रवाकोपशोभिता ।
इह वत्स्यामि सौमित्रे सार्धमेतेन पक्षिणा ॥

This river Godavari is delightful, being adorned with chakravakas. O Lakshmana, I shall live here along with this bird."

एवमुक्तस्तु रामेण लक्ष्मणः परवीरहा ।
अचिरेणाश्रमं भ्रातुश्चकार सुमहाबलः ॥

Being thus told by Rama, Lakshmana, of great strength and the vanquisher of enemy heroes, constructed quickly the hermitage for his brother.

स तं दृष्ट्वा कृतं सौम्यमाश्रमं सह सीतया ।
राघवः पर्णशालायां न्यवसत् सुसुखं वशी ॥

Seeing the delightful hermitage (duly completed, Rama, with his senses under control, lived happily in that leafy arbour, along with Sita.

तं देशं राक्षसी काचिदाजगाम यदृच्छया ॥

By chance, a certain demoness came to that spot.

राममिन्दीवरश्यामं प्रियमप्रियदर्शना ।
शरीरजसमाविष्टा राक्षसी वाक्यमब्रवीत् ॥

The demoness of ugly aspect, being impelled by passion, spoke these words to Rama, of comely appearance and dark as the blue-lotus.

जटी तापसरूपेण सभार्यः शरचापधृत् ।
आगतस्त्वमिमं देशं कथं राक्षससेवितम् ॥

"Why are you come with your wife to this region, inhabited by Rakshasas, you who, in the garb of an ascetic, are wearing matted locks and carry bow and arrows?

अहं शूर्पणखा नाम राक्षसी कामरूपिणी ।
चिराय भव मे भर्ता न चेयं सदृशी तव ॥

I am a demoness, Surpanakha by name, capable of assuming any form at will. For long, be my husband; this woman is not fit for you.

अहमेवानुरूपा ते भार्यारूपेण पश्य माम् ॥

I alone am suited to you. Look on me as a wife.

अद्येमां भक्षयिष्यामि पश्यतस्तव मानुषीम् ।
त्वया सह चरिष्यामि निस्सपत्ना यथासुखम् ॥

"This very moment I will eat this woman while you are looking on. I shall roam about with you, happily and without a rival."

इमां विरूपामसतीम् अतिमत्तां महोदरीम् ।
राक्षसीं पुरुषव्याघ्र विरूपयितुमर्हसि॥

इत्युक्तो लक्ष्मणस्तस्याः क्रुद्धो रामस्य पार्श्वतः।
उद्धृत्य खड्गं चिच्छेद कर्णनासं महाबलः ॥

"O best of men, you should disfigure this ugly, unchaste, haughty and big-bellied demoness."

Being told thus, Lakshmana, who was angry, of great strength and standing by Rama's side, drew out the sword and cut off her ears and nose.

भगिनीं क्रोधसंतप्तः खरः पप्रच्छ राक्षसः ।
व्यक्तमाख्याहि केन त्वम् एवंरूपा विरूपिता ॥

The Rakshasa, Khara, being highly enraged, asked his sister :

"Tell me clearly, by whom have you been disfigured in this manner?

कः कृष्णसर्पमासीनम् आशीविषमनागसम् ।
तुदत्यभिसमापन्नमङ्गुल्यग्रेण लीलया ।

Who teases playfully with the tip of his finger a venomous black serpent which lies near, coiled and inoffensive?

कः कालपाशमासज्य कण्ठे मोहान्न बुध्यते ॥

Who, having tied the death-noose round his neck, does not know it because of his confusion of mind?"

इति भ्रातुर्वचः श्रुत्वा क्रुद्धस्य च विशेषतः ।
ततः शूर्पणखा वाक्यं सबाष्पमिदमब्रवीत् ॥

On hearing thus the words of her highly angered brother, Surpanakha then told him thus with tears:

तरुणौ रूपसंपन्नौ सुकुमारौ महाबलौ ।
पुत्रौ दशरथस्यास्तां भ्रातरौ रामलक्ष्मणौ ॥

"To Dasaratha, there are two sons, the brothers Rama and Lakshmana, tender, endowed with good form, beautiful and of great strength.

तरुणी रूपसंपन्ना सर्वाभरणभूषिता ।
दृष्टा तत्र मया नारी तयोर्मध्ये सुमध्यमा ॥

Between them, a young damsel, tender, possessed of beauty, with a fine waist and adorned with all ornaments was also seen by me.

ताभ्यामुभाभ्यां संभूय प्रमदामधिकृत्य ताम् ।
इमामवस्थां नीताऽहं यथाऽनाथाऽसती तथा ॥

It is on account of that damsel that have been brought to this state by those two together as if I were a wanton without a protector.

तस्याश्चानृजुवृत्तायास्तयोश्च हतयोरहम् ।
सफेनं पातुमिच्छामि रुधिरं रणमूर्धनि ॥

I desire to drink the foaming blood of that bad woman and of those two men killed on the field of battle.

अवष्टब्धधनुं रामं क्रुद्धं च रिपुघातिनम् ।
ददर्शाश्रममागम्य खरस्सह पुरस्सरैः ॥

Coming to the hermitage along with his retinue, Khara saw the angry Rama, the killer of his enemies, holding his bow.

ततस्तं भीमधन्वानं क्रुद्धास्सर्वे निशाचराः ।
रामं नानाविधैश्शस्त्रैरभ्यवर्षन्त दुर्जयम् ॥

Then all the demons, being angry, rained down various kinds of weapons on Rama, the unconquerable, the wearer of the terrible bow.

तद्बभूवाद्भुतं युद्धं तुमुलं रोमहर्षणम् ।
रामस्य च महाघोरं पुनस्तेषां च रक्षसाम् ॥

Then ensued a battle between those demons and Rama, wonderful, most terrible, tumultuous and causing the hair to stand on end.

अर्धाधिकमुहूर्तेन रामेण निशितैः शरैः ।
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ।
खरदूषणमुख्यानां निहतानि महाहवे ॥

In one and a half muhurtas, fourteen thousand demons of ferocious deeds, headed by Khara and Dushana, were killed in that great battle by Rama with his sharp arrows.

ततो रामस्तु विजयी पूज्यमानो महर्षिभिः ।
प्रविवेशाश्रमं वीरो लक्ष्मणेनाभिपूजितः ॥

Then the victorious and heroic Rama, honoured by the great sages, entered his hermitage, and was duly saluted by Lakshmana.

ततः शूर्पणखा दृष्ट्वा कर्म रामस्य दुष्करम् ।
जगाम परमोद्विग्ना लङ्कां रावणपालिताम् ॥

Seeing the rare exploit of Rama, Surpanakha being highly agitated went to Lanka, protected by Ravana.

रावणं शत्रुहन्तारं राक्षसी भयविह्वला ।
अमात्यमध्ये संक्रुद्धा परुषं वाक्यमब्रवीत् ॥

The demoness, angry and agitated by fear, spoke these harsh words to Ravana the destroyer of foes, seated amidst his ministers:

सक्तं ग्राम्येषु भोगेषु कामवृत्तं महीपतिम् ।
लुब्धं न बहु मन्यन्ते श्मशानाग्निमिव प्रजाः ॥

"The subjects do not care much for that king who is addicted to vulgar pleasures, does what he likes and is miserly, even as they do not care for the fire in the burning ground.

अयुक्तचारं मन्ये त्वां प्राकृतैः सचिवैर्वृतम् ।
स्वजनं तु जनस्थाने हतं यो नावबुध्यसे ॥

I consider you without spies and surrounded by vulgar ministers, as you do not know the slaughter of your own people at Janasthana.

चतुर्दश सहस्राणि रक्षसां क्रूरकर्मणाम् ।
हतान्येकेन रामेण खरश्च सहदूषणः ॥

Fourteen thousand Rakshasas of cruel deeds, as well as Khara and Dushana, have been killed by Rama single-handed.

ऋषीणामभयं दत्तं कृतक्षेमाश्च दण्डकाः ॥

The sages have been promised protection and the forests of Dandakas have been made safe (for them) to dwell in."

ततः शूर्पणखां क्रुद्धां परिपप्रच्छ रावणः ।
कश्च रामः कथंवीर्यो निहता येन राक्षसाः ॥

Then Ravana asked the angry Surpanakha:

"Who and what sort of hero is that Rama by whom the Rakshasas have been slain?"

ततो रामं यथातत्त्वमाख्यातुमुपचक्रमे ॥

Then she began to describe Rama accurately:

कन्दर्पसमरूपश्च रामो दशरथात्मजः ।
भ्राता चास्य महातेजा लक्ष्मणो नाम वीर्यवान्॥

"Rama, the son of Dasaratha, is in form equal to the Love-God. His brother by name Lakshmana is possessed of great effulgence and heroism.

रामस्य तु प्रिया नित्यं भर्तुः प्रियहिते रता ।
सीता नाम वरारोहा वैदेही तनुमध्यमा ॥

And the daughter of the king of the Videhas, Sita, by name, of beautiful waist, and well-shaped buttocks, is Rama's beloved wife, constantly devoted to the welfare of her lord.

तवानुरूपा भार्या स्यात् त्वं च तस्यास्तथा पतिः।
भार्यार्थे च तवानेतुमुद्यताऽहं वराननाम् ।
विरूपिताऽस्मि क्रूरेण लक्ष्मणेन महाभुज ॥

She would be a fit wife to you and you would be a fit husband to her. O thou of mighty arms, I, who endeavoured to bring that best damsel to you for wife, have been mutilated by that cruel Lakshmana.

यदि तस्यामभिप्रायो भार्यार्थे तव जायते ।
विज्ञायेहात्मशक्तिं च ह्रियतामबला बलात् ॥

O Lord of the Rakshasas, if you desire her for wife, consider well your own prowess and bring the woman away by force.

ततः शूर्पणखावाक्यं तच्छ्रुत्वा रोमहर्षणम् ।
सचिवानभ्यनुज्ञाय कृत्वा निश्चयमात्मनः ।
ददर्श नियताहारं मारीचं नाम राक्षसम् ॥

Then, having heard the words of Surpanakha, fit to make the hair stand on end, Ravana dismissed the ministers and making up his own mind, saw the Rakshasa Maricha by name, of regulated diet.

मारीचेनार्चितो वाक्यमब्रवीद्वाक्यकोविदः ॥

Ravana, well versed in speech, spoke these words, after being duly honoured by Maricha:

मारीच श्रूयतां तात वचनं मम भाषतः ।
आर्तोऽस्मि मम चार्तस्य भवान् हि परमा गतिः॥

"Maricha, my dear, hear these words spoken by me. I am worried. To me when worried, you are indeed the best resort.

जानीषे त्वं जनस्थाने यथा भ्राता खरो मम ।
दूषणश्च महाबाहुः स्वसा शूर्पणखा च मे ॥

You know that in Janasthana, there lived my brother Khara as well as the mighty-armed Dushana and my sister Surpanakha.

ते त्विदानीं जनस्थाने वसमाना महाबलाः ।
सङ्गताः परमायत्ता रामेण सह संयुगे ॥

Those mighty and well-equipped persons who were dwelling in Janasthana came into conflict in battle with Rama.

तेन संजातरोषेण रामेण रणमूर्धनि ।
अनुक्त्वा परुषं किञ्चिच्छरैर्व्यापारितं धनुः ॥

The enraged Rama, without saying a harsh word, discharged arrows from his bow on the field of battle.

चतुर्दश सहस्राणि रक्षसामुग्रतेजसाम् ।
निहतानि शरैस्तीक्ष्णैः निर्भया दण्डकाः कृताः॥

Fourteen thousand of the most ferocious Rakshasas have been killed by his sharp arrows. The Dandakas have been made free from fear.

स हन्ता तस्य सैन्यस्य रामः क्षत्रियपांसनः ।
येन वैरं विनाऽरण्ये सत्त्वमाश्रित्य केवलम् ।
कर्णनासापहरणाद्भगिनी मे विरूपिता ॥

Rama the destroyer of that army, is a disgrace to Kshattriyas, for without provocation and impelled solely by his strength, my sister has been disfigured by him by mutilation of her ears and nose.

तस्य भार्यां जनस्थानात् सीतां सुरसुतोपमाम्।
आनयिष्यामि विक्रम्य सहायस्तत्र मे भव॥

From Janasthana I shall indeed bring away by (my) valour, his wife, equal to the daughters of gods. Be you my help in this.

उपायज्ञो महान् शूरस्सर्वमायाविशारदः।
एतदर्थमहं प्राप्तस्त्वत्समीपं निशाचर॥

You are a master of expedients, a great hero, and skilled in all forms of deceit. For this reason I have approached you, O Rakshasa."

तच्छ्रुत्वा राक्षसेन्द्रस्य वाक्यं वाक्यविशारदः।
प्रत्युवाच महाप्राज्ञो मारीचो राक्षसेश्वरम्॥

Hearing these words of the lord of the Rakshasas, Maricha, highly wise and well-versed in speech, replied to the King of the Rakshasas:

सुलभाः पुरुषा राजन् सततं प्रियवादिनः।
अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः॥

"O King, common indeed are persons who always speak that which is pleasing:

but rare indeed is he who will speak that which is not pleasing, but good, and rare too is he who will hear it.

न नूनं बुध्यसे रामं महावीर्यं गुणोन्नतम् ।
अयुक्तचारश्चपलो महेन्द्रवरुणोपमम् ॥

Verily, you who are fickle and have no spies do not understand Rama, who is of great valour, lofty by character and equal to Indra and Varuna.

रामो विग्रहवान् धर्मः साधुः सत्यपराक्रमः ।
राजा सर्वस्य लोकस्य देवानां मघवानिव ॥

Rama is indeed Dharma embodied, noble and of true valour. He is the king of all the world even as Indra is of the gods.

कथं त्वं तस्य वैदेहीं रक्षितां स्वेन तेजसा ।
इच्छसि प्रसभं हर्तुं प्रभामिव विवस्वतः ॥

How then like one desirous of robbing the sun of its radiance do you desire to snatch away forcibly his Sita, well protected by her own greatness?

परदाराभिमर्शात्तु नान्यत् पापतरं महत् ॥

There is no greater sin than carnal knowledge of another's wife.

प्रमदानां सहस्राणि तव राजन् परिग्रहः ।
भव स्वदारनिरतः स्वकुलं रक्ष राक्षस ॥

O King, you have thousands of damsels as your wives. Be constant to your own wives, O Rakshasa, and save your family.

रकारादीनि नामानि त्रासं संजनयन्ति मे ।
अहं तस्य प्रभावज्ञो न युद्धं तेन ते क्षमम् ॥

Those names that begin with *Ra* produce fear in me. I know his valour. To war with him is not proper for you.

यदि शूर्पणखाहेतोर्जनस्थानगतः खरः ।
अतिवृत्तो हतः पूर्वं रामेणाक्लिष्टकर्मणा ।
अत्र ब्रूहि यथातत्त्वं को रामस्य व्यतिक्रमः ॥

If already Khara at Janasthana, having attacked (Rama) on account of Surpanakha, has been killed by Rama to whom great deeds come easily, tell me truly what is Rama's fault in this?

तं पथ्यहितवक्तारं मारीचं राक्षसाधिपः ।
अब्रवीत् परुषं वाक्यमयुक्तं कालचोदितः ॥

To that Maricha who spoke appropriate and salutary words, the Lord of the Rakshasas,

impelled by Death spoke these harsh and improper words :

एवं मे निश्चिता बुद्धिर्हृदि मारीच वर्तते ।
न व्यावर्तयितुं शक्या सेन्द्रैरपि सुरासुरैः ॥

"O Maricha, this resolution has become fixed in my mind. It cannot be altered by gods and asuras even with Indra (at their head.)

वाक्यमप्रतिकूलं तु मृदुपूर्वं हितं शुभम् ।
उपचारेण युक्तं च वक्तव्यो वसुधाधिपः ॥
त्वं तु धर्ममविज्ञाय केवलं मोहमास्थितः ।
अभ्यागतं मां दौरात्म्यात् परुषं वक्तुमिच्छसि॥

A king should be spoken to in a compliant spirit, gently, for his good, auspiciously, and with due respect. But, you, not knowing Dharma and out of sheer folly, desire to speak harshly to me, who have come to you, on account of your wickedness.

गुणदोषौ न पृच्छामि क्षमं चात्मनि राक्षस ।
मयोक्तं तव चैतावत् संप्रत्यमितविक्रम ।
अस्मिंस्तु त्वं महाकृत्ये साहाय्यं कर्तुमर्हसि ॥

O Rakshasa, I do not ask you about merit or demerit nor about what is appropriate for me. O you of unmeasured valour, I have spoken to you thus far. In this great attempt of mine, you should give me help.

सौवर्णस्त्वं मृगो भूत्वा सीतायाः प्रमुखे चर ।
आनयैनमिति क्षिप्रं रामं वक्ष्यति मैथिली ॥
अपक्रान्ते तु काकुत्स्थे दूरं यात्वा व्युदाहर ।
हा सीते लक्ष्मणेत्येवं रामवाक्यानुरूपकम् ॥

Transformed into a golden deer, move about in front of Sita. Sita will say to Rama, 'bring him quickly.' When Kakutstha has left her, go very far, and cry in a voice, similar to that of Rama: 'Ah, Sita, Ah, Lakshmana.'

न चेत् करोषि मारीच हन्मि त्वामहमद्य वै ।
राज्ञो हि प्रतिकूलस्थो न जातु सुखमेधते ॥

O Maricha, if you do not do this, I will kill you even now. Verily, one that is opposed to the king never comes to any good."

स रावणवचः श्रुत्वा मारीचो राक्षसस्तदा ।
मृगो भूत्वाऽऽश्रमद्वारि रामस्य विचचार ह ॥

Then on hearing the words of Ravana, the Rakshasa Maricha became a deer and wandered about near the door of Rama's hermitage.

सा तं संप्रेक्ष्य सुश्रोणी कुसुमान्यपचिन्वती ।
हैमराजतवर्णाभ्यां पार्श्वाभ्यामुपशोभितम् ।
भर्तारमभिचक्रन्द लक्ष्मणं चापि सायुधम् ॥

Seeing that animal resplendent on both sides with the colours of silver and gold, Sita of beautiful hips, who was gathering flowers, called out to her husband and also to the armed Lakshmana.

तयाऽऽहूतौ नरव्याघ्रौ तदा ददृशतुर्मृगम् ।
शङ्कमानस्तु तं दृष्ट्वा लक्ष्मणो वाक्यमब्रवीत् ॥

The two foremost of men, being called by her, then saw the deer. Lakshmana who had a misgiving on seeing it, spoke these words :

तमेवैनमहं मन्ये मारीचं राक्षसं मृगम् ।
मृगो ह्येवंविधो रत्नविचित्रो नास्ति राघव ।
जगत्यां जगतीनाथ मायैषा हि न संशयः ॥

"I do consider this animal to be that very Rakshasa Maricha. O Raghava, Lord of the earth, there can not be on earth a deer like this which is so beautifully bejewelled. This is indeed an illusion. There is no doubt."

एवं ब्रुवाणं काकुत्स्थं प्रतिवार्य शुचिस्मिता ।
उवाच सीता संहृष्टा चर्मणा हृतचेतना ॥

Cutting short Lakshmana who spoke thus, Sita smiling innocently, well pleased and with her mind captivated by the skin (of the deer), said:

आनयैनं महाबाहो क्रीडार्थं नो भविष्यति ॥

"O mighty-armed one, bring it. It will serve for us to play with.

समाप्तवनवासानां राज्यस्थानां च नः पुनः ।
अन्तःपुरावभूषार्थो मृग एष भविष्यति ॥

To us who return to our kingdom again after completing our forest-life, this deer will be an ornament of the inner apartments.

भरतस्यार्यपुत्रस्य श्वश्रूणां मम च प्रभो ।
मृगरूपमिदं व्यक्तं विस्मयं जनयिष्यति ॥

O Lord, surely this deer-form will be a source of wonderment to Bharata, to you, to my mothers-in-law, and to myself.

लोभितस्तेन रूपेण सीतया च प्रचोदितः ।
उवाच राघवो हृष्टो भ्रातरं लक्ष्मणं वचः ॥

Allured by its form and being instigated by Sita, the delighted Raghava said these words to his brother Lakshmana :

पश्य लक्ष्मण वैदेह्याः स्पृहां मृगगतामिमाम् ।
कस्य नामाभिरूपोऽसौ न मनो लोभयेन्मृगः ॥

" O Lakshmana, behold the desire of Sita for this deer. Whose heart would not this beautiful deer allure ?

इह त्वं भव सन्नद्धो यन्त्रितो रक्ष मैथिलीम् ।
यावद्गच्छामि सौमित्रे मृगमानयितुं द्रुतम् ॥

Stay here armed and alert, and protect Maithili, while I go, O Lakshmana, to bring the deer quickly."

तथा तु तं समादिश्य भ्रातरं रघुनन्दनः ।
बद्धासिर्धनुरादाय प्रदुद्राव यतो मृगः ॥

Having ordered thus his brother, Rama the delight of the Raghus, with buckled sword and taking his bow, hastened where the deer was.

दर्शनादर्शनेनैव सोऽपाकर्षत राघवम् ।
सुदूरमाश्रमस्यास्य मारीचो मृगतां गतः ॥

Maricha who had become a deer, drew away Raghava a long distance from his hermitage by appearing and disappearing.

दृष्ट्वा रामो महातेजास्तं हन्तुं कृतनिश्चयः ।
मुमोच ज्वलितं दीप्तमस्त्रं ब्रह्मविनिर्मितम् ॥

Rama of great effulgence, seeing this and making up his mind to kill it, let loose the bright and flaming Brahma-astra.

तालमात्रमथोत्प्लुत्य न्यपतत् स शरातुरः ॥

Pierced by the arrow and leaping up as high as a *tala* tree, Maricha fell down.

म्रियमाणस्तु मारीचश्चकार च ततः स्वरम् ॥
सदृशं राघवस्यैव हा सीते लक्ष्मणेति च ॥

Maricha, dying, cried in a voice resembling that of Raghava, ' Ah Sita, Ah Lakshmana'.

आर्तस्वरं तु तं भर्तुर्विज्ञाय सदृशं वने ।
उवाच लक्ष्मणं सीता गच्छ जानीहि मा चिरम् ॥

Hearing in that forest, that piteous cry, so similar to that of her lord, Sita told Lakshmana, 'go forth and investigate; don't tarry.'

न जगाम तथोक्तस्तु भ्रातुराज्ञाय शासनम् ॥

Remembering his brother's command, (Lakshmana) did not go even when thus told.

तमुवाच ततस्तत्र कुपिता जनकात्मजा ॥

Then being enraged, Sita told him thus:

इच्छसि त्वं विनश्यन्तं रामं लक्ष्मण मत्कृते ॥

"O Lakshmana, do you for the sake of me desire that Rama should perish?

कथमिन्दीवरश्यामं पद्मपत्रनिभेक्षणम् ।
उपसंश्रित्य भर्तारं कामयेयं पृथग्जनम् ॥

How could I desire any other person after having obtained for my husband Rama, blue like the blue lotus and with eyes beautiful like lotus leaves?"

इत्युक्तः परुषं वाक्यं सीतया रोमहर्षणम् ।
अब्रवील्लक्ष्मणः सीतां प्राञ्जलिर्विजितेन्द्रियः ॥

Being told these harsh words that made his hair stand on end, Lakshmana with folded hands and fully controlling his feelings, spoke to Sita:

उत्तरं नोत्सहे वक्तुं दैवतं भवती मम ॥

"I am unable to utter a reply. You are indeed a goddess to me.

वाक्यमप्रतिरूपं तु न चित्रं स्त्रीषु मैथिलि ।
स्वभावस्त्वेष नारीणामेवं लोकेषु दृश्यते ॥

Indeed, improper speech is not surprising in women, O Maithili. This is the nature of women. It is thus observed in the world.

विमुक्तधर्माश्चपलास्तीक्ष्णा भेदकराः स्त्रियः ।
न सहे हीदृशं वाक्यं वैदेहि जनकात्मजे ।
श्रोत्रयोरुभयोर्मेऽद्य तप्तनाराचसंनिभम् ॥

Women are unrighteous, unstable and cruel and fomenters of dissensions. O Sita, daughter of Janaka, I cannot indeed bear such words which are like molten lead in my ears."

तथा परुषमुक्तस्तु कुपितो राघवानुजः।
स विकाङ्क्षन् भृशं रामं प्रतस्थे न चिरादिव ॥

Being thus spoken to harshly, and being eager to see Rama quickly, the enraged younger brother of Raghava set out without delay.

तदासाद्य दशग्रीवः क्षिप्रमन्तरमास्थितः ।
परिव्राजकरूपेण वैदेहीं समुपागमत् ॥

Quickly availing himself of the opportunity, Ravana approached Sita in the garb of a mendicant ascetic :

का त्वं काञ्चनवर्णाभे पीतकौशेयवासिनि ।
ह्रीः कीर्तिश्श्रीश्शुभा लक्ष्मीरप्सरा वा शुभानने।
भूतिर्वा त्व वरारोहे रतिर्वा स्वैरचारिणी ॥

"O you shining with the lustre of gold, and wearing yellow, silken cloth, who are you?—the goddess of Bashfulness, of Fame, or of Prosperity, Auspicious Lakshmi, or an Apsaras, O beautiful-faced one? O beautiful-waisted one, are you the goddess of Dignity or Rati herself wandering at will?

काऽसि कस्य कुतश्चित्त्वं किंनिमित्तं च दण्डकान्।
एका चरसि कल्याणि घोरान् राक्षससेवितान् ॥

Who are you? To whom do you belong and where do you come from and why are you here in the Dandaka forest? O good one, why do you wander alone in this terrible place infested by Rakshasas?"

इति प्रशस्ता वैदेही रावणेन दुरात्मना।
ब्राह्मणश्चातिथिश्चायम् अनुक्तो हि शपेत माम्।
इति ध्यात्वा मुहूर्तं तु सीता वचनमब्रवीत् ॥

Being thus praised by the wicked Ravana and thinking for a while "This is a Brahmin and a guest; he would surely curse me if not replied to", Sita, the daughter of the king of the Videhas, said these words:

सीता नाम्नाऽस्मि भद्रं ते रामभार्या द्विजोत्तम ॥

"Good betide you, best of Brahmins. I am Sita by name, wife of Rama.

जटी तापसरूपेण मया सह सहानुजः।
प्रविष्टो दण्डकारण्यं धर्मनित्यो जितेन्द्रियः ॥
समाश्वस मुहूर्तं तु शक्यं वस्तुमिह त्वया।
आगमिष्यति मे भर्ता वन्यमादाय पुष्कलम् ॥

Rama, wearing matted hair and living the life of an ascetic, rooted in Dharma and self-controlled, has come to the Dandaka forest along with his brother and myself. Rest awhile. You may remain here. My husband will come bringing forest produce in plenty."

एवं ब्रुवन्त्यां सीतायां रावणः प्रत्युवाच ह ॥

To Sita who spoke thus, Ravana replied :

भ्राता वैश्रवणस्याहं सापत्न्यो वरवर्णिनि ।
रावणो नाम भद्रं ते दशग्रीवः प्रतापवान् ॥

"O beautiful one, I am the step-brother of Vaisravana (Kubera—Lord of wealth). I am the famous ten-necked one named Ravana. Good betide you.

त्रिषु लोकेषु विख्यातं यदि भर्तारमिच्छसि ।
मामाश्रय वरारोहे तवाहं सदृशः पतिः ॥

O you of beautiful waist, if you desire a husband known to all the three worlds, become mine. I am a worthy husband to you.

त्यज्यतां मानुषो भावो मयि भावः प्रणीयताम् ॥

Leave off love for a (mere) man. Fix your love on me."

इत्युक्त्वा मैथिलीं वाक्यं मूर्धजेषु करेण सः ।
ऊर्वोस्तु दक्षिणेनैव परिजग्राह पाणिना ॥

Having said these words he caught Sita, her hair with one hand, and her thighs with his right hand.

सा गृहीता विचुक्रोश रावणेन यशस्विनी ।
रामेति सीता दुःखार्ता रामं दूरगतं वने ॥

Then Sita of renown, caught by Ravana and sorely distressed, cried aloud to Rama, far away in the forest, "Ah, Rama!"

सा तदा करुणा वाचो विलपन्ती सुदुःखिता ।
वनस्पतिगतं गृध्रं ददर्शायतलोचना ॥

Lamenting, uttering piteous words and being exceedingly afflicted with distress, she, of long eyes, saw a vulture sitting on a big tree.

सा तमुद्वीक्ष्य सुश्रोणी रावणस्य वशं गता ।
समाक्रन्दद्भयपरा दुःखोपहतया गिरा ॥

Seeing him (vulture), the beautiful-hipped Sita, being in the grip of Ravana, and overcome by fear, screamed aloud in a voice choked with distress :

जटायो पश्य मामार्य ह्रियमाणामनाथवत् ।
अनेन राक्षसेन्द्रेण करुणं पापकर्मणा ॥

"O noble Jatayu, behold me, carried away pitiably like a helpless creature, by this wicked king of the Rakshasas.

नैष वारयितुं शक्यस्तव क्रूरो निशाचरः ।
सत्त्ववान् जितकाशी च सायुधश्चैव दुर्मतिः ॥

You cannot stop this cruel demon : he is mighty, of overpowering aspect, fully armed, and of evil intent.

रामाय तु यथातत्त्वं जटायो हरणं मम ।
लक्ष्मणाय च तत् सर्वम् आख्यातव्यमशेषतः ॥

O Jatayu, my being carried away should be told to Rama and to Lakshmana as it happened, wholly and without keeping anything back.

तं शब्दमवसुप्तस्तु जटायुरथ शुश्रुवे ।
निरीक्ष्य रावणं क्षिप्रं वैदेहीं च ददर्श सः ॥

The sleeping Jatayu heard that sound and looking out at once, saw Ravana, and Sita also.

वनस्पतिगतः श्रीमान् व्याजहार शुभां गिरम् ॥

From the big tree, the blessed Jatayu spoke these noble words:

न हि मे जीवमानस्य नयिष्यसि शुभामिमाम् ।
सीतां कमलपत्राक्षीं रामस्य महिषीं प्रियाम् ॥

"Whilst I am alive, you cannot carry away this noble Sita, of eyes like the lotus leaf and the beloved queen of Rama.

युद्धातिथ्यं प्रदास्यामि यथाप्राणं निशाचर ॥

O nightly prowler, I will give you the hospitality of battle with all my strength."

तद्बभूवाद्भुतं युद्धं गृध्रराक्षसयोस्तदा ॥

Then ensued a marvellous fight between the vulture and the Rakshasa.

तस्य व्यायच्छमानस्य रामस्यार्थे स रावणः ।
पक्षौ पार्श्वौ च पादौ च खड्गमुद्धृत्य सोऽच्छिनत्॥

Ravana drew his sword and cut off the two wings, the two sides and the two legs of that vulture who was exerting himself for the sake of Rama.

स तु तां राम रामेति रुदन्तीं लक्ष्मणेति च ।
जगामादाय चाकाशं रावणो राक्षसेश्वरः ॥

Then that Ravana, Lord of the Rakshasas, taking hold of Sita who was crying, 'Ah Rama, Rama, Lakshmana', went forth along the sky.

ह्रियमाणा तु वैदेही कंचिन्नाथमपश्यती ।
ददर्श गिरिशृङ्गस्थान् पञ्च वानरपुङ्गवान् ॥

Sita, being carried away and not seeing any one who could rescue her, saw five powerful monkeys on the top of a mountain.

तेषां मध्ये विशालाक्षी कौशेयं कनकप्रभम् ।
उत्तरीयं वरारोहा शुभान्याभरणानि च ।
मुमोच यदि रामाय शंसेयुरिति मैथिली ॥

In their midst, the wide-eyed beautiful-hipped Sita let fall her golden-hued silk upper-garment and some auspicious ornaments, thinking perchance that they might inform Rama.

स तु सीतां विचेष्टन्तीम् अङ्केनादाय रावणः ।
प्रविवेश पुरीं लङ्कां रूपिणीं मृत्युमात्मनः ॥

Then Ravana entered the city of Lanka carrying the struggling Sita on his lap, who was his death in bodily form.

राक्षसं मृगरूपेण चरन्तं कामरूपिणम् ।
निहत्य रामो मारीचं तूर्णं पथि निवर्तते ॥

After killing the Rakshasa Maricha who could assume any shape at will and who was then moving about as a deer, Rama returned hastily along the path.

ततोऽविदूरे रामेण समीयाय स लक्ष्मणः ।
संजगर्हेऽथ तं भ्राता ज्येष्ठो लक्ष्मणमागतम् ॥

Within a short distance, Lakshmana met with Rama. The eldest brother Rama took to task Lakshmana who had come.

न हि ते परितुष्यामि त्यक्त्वा यद्यासि मैथिलीम् ।
सर्वथा त्वपनीतं ते नाकरोः शासनं मम ॥
अपि क्षेमं नु सीताया इति वै व्याजहार च ॥

"I am not pleased with you in that you have come leaving Sita alone. In any case, a fault has been committed by you in that you have disobeyed my order."

And he added: "Is it well indeed with Sita"?

त्वरमाणो जगामाथ सीतादर्शनलालसः ।
शून्यमावसथं दृष्ट्वा बभूवोद्विग्नमानसः ॥

In haste, he went being eager to see Sita. And seeing the abode empty, he became very much distressed in mind.

सीतामपश्यन् धर्मात्मा कामोपहतचेतनः ।
विललाप महाबाहू रामः कमललोचनः ॥

Not seeing Sita, the righteous-minded Rama, of lotus-like eyes and mighty arms, lamented, with his mind afflicted with love.

तं तथा परितापार्तं लक्ष्मणो राममब्रवीत् ॥

To Rama, who was thus being afflicted with distress, Lakshmana said :

सन्तीह गिरिदुर्गाणि निर्दराः कन्दराणि च ।
गुहाश्च विविधा घोरा नानाद्रुमगणाकुलाः ॥
आवासाः किन्नराणां च गन्धर्वभवनानि च ।
तानि युक्तो मया सार्धं त्वमन्वेषितुमर्हसि ॥

" Here are many forest strongholds, clefts of rocks, many fearful caves full of various clumps of trees, the abodes of Kinnaras as well as the mansions of the Gandharvas. It is meet that along with me you should search all the places.

त्वद्विधा बुद्धिसंपन्ना महात्मानो नरर्षभ ।
आपत्सु न प्रकम्पन्ते वायुवेगैरिवाचलाः ॥

O best of men, high-souled and wise men like you are not shaken in danger like mountains by the force of the wind."

इत्युक्तस्तद्वनं सर्वं विचचार सलक्ष्मणः ।
क्रुद्धो रामः शरं घोरं सन्धाय धनुषि क्षुरम् ॥

Being spoken to in this manner, Rama became angry and fixing a sharp and deadly arrow in his bow, wandered all over the forest with Lakshmana.

ततः पर्वतकूटाभं महाभागं द्विजोत्तमम् ।
ददर्श पतितं भूमौ क्षतजार्द्रं जटायुषम् ॥

Then he saw fallen on the ground the blessed Jatayu, best of birds, drenched with blood and looking like a mountain peak.

अभ्यभाषत पक्षी तु रामं दशरथात्मजम् ॥

And the bird spoke to Rama, the son, of Dasaratha:

यामोषधिमिवायुष्मन्नन्वेषसि महावने ।
सा देवी मम च प्राणा रावणेनोभयं हृतम् ॥

"O Rama of long life, that Lady whom you are searching for in this great forest as for a medicinal plant, and my life—both have been carried away by Ravana.

परिश्रान्तस्य मे तात पक्षौ छित्त्वा च राक्षसः ।
सीतामादाय वैदेहीं प्रयातो दक्षिणां दिशम् ॥

O darling, the Rakshasa, cutting off my wings when I became exhausted and carrying Sita, the daughter of the king of Videhas, went off in the southern direction.

उपरुध्यन्ति मे प्राणा दृष्टिर्भ्रमति राघव ।
पश्यामि वृक्षान् सौवर्णानुशीरकृतमूर्धजान् ॥

O Raghava, my life is in mortal agony, my eye-sight is unsteady. I see before me golden trees crowned with *usira* hairs.

येन यातो मुहूर्तेन सीतामादाय रावणः ।
विप्रनष्टं धनं क्षिप्रं तत् स्वामी प्रतिपद्यते ॥

That time when Ravana went away, taking Sita with him—that is the time when the owner of the lost property regains it soon.

विन्दो नाम मुहूर्तोऽयं स च काकुत्स्थ नाबुधत् ॥

That time is called by the name Vinda. O Kakutstha, he (Ravana) did not know it:

त्वत्प्रियां जानकीं हृत्वा रावणो राक्षसेश्वरः।
झषवद्बडिशं गृह्य क्षिप्रमेव विनश्यति ॥

Ravana the lord of the Rakshasas, carrying away your beloved Janaki, will soon meet with destruction like the fish that swallows a hook."

इत्युक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः ॥

So saying, the lord of the birds, Jatayu, gave up his precious life.

तं गृध्रं प्रेक्ष्य ताम्राक्षं रामस्सौमित्रिमब्रवीत् ।
गृध्रराजं दिधक्षामि मत्कृते निधनं गतम् ॥

Looking at the red-eyed vulture, Rama spoke to Lakshmana: "I wish to cremate him who has been killed on my account.

मया त्वं समनुज्ञातो गच्छ लोकाननुत्तमान् ।
गृध्रराज महासत्त्व संस्कृतश्च मया व्रज ॥

With my leave, proceed to the exceedingly high regions of bliss: 'O mighty and powerful Lord of Vultures, being purified (on the funeral pyre) by me, proceed thither'."

एवमुक्त्वा चितां दीप्तामारोप्य पतगेश्वरम् ।
ददाह रामो धर्मात्मा स्वबन्धुमिव दुःखितः ॥

Saying thus and placing the lord of birds on the blazing pile, the righteous-minded Rama cremated him with grief as (he would) his own relation.

ततो गोदावरीं गत्वा नदीं नरवरात्मजौ ।
स्नात्वा तौ गृध्रराजाय उदकं चक्रतुस्तदा ॥

Then, proceeding to the river Godavari, the two princes bathed and offered water-libations there to the lord of the vultures.

तयोरन्वेषतोरेवं सर्वं तद्वनमोजसा ।
संजज्ञे विपुलः शब्दः प्रभञ्जन्निव तद्वनम् ॥

As they were thus searching the forest with all their ability, a terrible sound arose, as if bursting the forest.

अथ तौ समभिक्रम्य क्रोशमात्रे ददर्शतुः ।
महान्तं दारुणं भीमं कबन्धं भुजसंवृतम् ॥

Then, going forward, they saw, at a distance of just one *krosa*, a *Kabandha* (headless person) huge, terrible, fearful and of outstretched arms.

स महाबाहुरत्यर्थं प्रसार्य विपुलौ भुजौ ।
विदार्यास्यं तदा रौद्रस्तौ भक्षयितुमारभत् ॥

That terrible Rakshasa of mighty arms, extended to their full length his long arms and opening wide his mouth, began to devour them.

ततस्तौ देशकालज्ञौ खड्गाभ्यामेव राघवौ ।
अच्छिन्दतां सुसंहृष्टौ बाहू तस्यांसदेशतः ॥

Then these two Raghavas (Rama and Lakshmana) experts in judging time and place, cut off with great satisfaction with their swords the two arms of the demon from their shoulder-pits.

स पपात महाबाहुश्छिन्नबाहुर्महास्वनः ॥

Then the mighty-armed demon, his arms cut off, fell down with a loud cry.

उवाच परमप्रीतस्तदिन्द्रवचनं स्मरन् ॥

Being highly delighted, he said, remembering what Indra had told him (before) :

स्वागतं वां नरव्याघ्रौ दिष्ट्या पश्यामि चाप्यहम् ।
दिष्ट्या चेमौ निकृत्तौ मे युवाभ्यां बाहुबन्धनौ ॥

"Welcome to both of you, best of men. By good fortune indeed, do I see you. By good fortune too, the joints of my arms have been sundered away by you.

गच्छ शीघ्रमितो वीर सुग्रीवं तं महाबलम् ।
वयस्यं तं कुरु क्षिप्रमितो गत्वाऽद्य राघव ॥

From here, proceed quickly O hero, to Sugriva of great strength. O Raghava, go hence to-day and make him your friend quickly.

एष राम शिवः पन्था यत्रैते पुष्पिता द्रुमाः ।
प्रतीचीं दिशमाश्रित्य प्रकाशन्ते मनोरमाः ॥

O Rama, this is the auspicious path, where these delightful trees shine with their flowers in the western direction."

तौ कबन्धेन तं मार्गं पम्पाया दर्शितं वने ।
वीक्षन्तौ पश्चिमं तीरं राघवावुपतस्थतुः ॥

Looking at the path towards the Pampa which was shown to them by Kabandha, the two Raghavas, Rama and Lakshmana, arrived at the southern bank of the Pampa.

स तां दृष्ट्वा पुनः पम्पां पद्मसौगन्धिकैर्युताम् ।
इत्युवाच तदा वाक्यम् लक्ष्मणं सत्यविक्रमः ॥
सुग्रीवमभिगच्छ त्वं वानरेन्द्रं नरर्षभ ॥

Looking once again at the Pampa, full of lotuses and water-lilies, Rama, of true valour, spoke these words to Lakshmana:

"O best of men, meet Sugriva, the king of monkeys.

राज्यभ्रष्टेन दीनेन तस्यामासक्तचेतसा ।
कथं मया विना शक्यं सीतां लक्ष्मण जीवितुम् ॥

O Lakshmana, how can I, deprived of my kingdom and helpless and with my heart fixed on her, live in the absence of Sita?"

॥ किष्किन्धाकाण्डः ॥

स तां पुष्करिणीं गत्वा पद्मोत्पलझषाकुलाम् ।
रामस्सौमित्रिसहितो विललापाकुलेन्द्रियः ॥

Approaching Pampa lake, full of lotuses, water-lilies and fishes, Rama, with his senses agitated, lamented, along with Lakshmana :

किं नु वक्ष्यामि राजानं धर्मज्ञं सत्यवादिनम् ।
सीताया जनकं पृष्टः कुशलं जनसंसदि ॥

"What shall I say to king Janaka, father of Sita, knower of dharma and speaker of truth, when I am asked of (her) welfare, in the midst of the people ?

किं नु वक्ष्यामि कौसल्यामयोध्यायां नृपात्मज ।
क्व सा स्नुषेति पृच्छन्तीं कथं चातिमनस्विनीम् ॥

What shall I say to high-minded Kausalya, O Prince, when she asks me at Ayodhya 'Where is my noble daughter-in-law? and how is she?'

इति रामं महात्मानं विलपन्तमनाथवत् ।
उवाच लक्ष्मणो भ्राता वचनं युक्तमव्ययम् ॥

To the high-souled Rama who was lamenting thus like one devoid of hope (support), his brother Lakshmana spoke these appropriate and unanswerable words:

संस्तम्भ राम भद्रं ते मा शुचः पुरुषोत्तम ।
नेदृशानां मतिर्मन्दा भवत्यकलुषात्मनाम् ॥

"O Rama, best of men, control yourself. Good betide you; do not give way to grief. The mind of those who like you are clear-sighted does not, surely, become clouded.

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ।
सोत्साहस्यास्ति लोकेऽस्मिन् न किञ्चिदपि दुर्लभम्

O noble one, hope is indeed mighty. There is no power which is mightier than hope. To one possessed of hope there is nothing unattainable in this world.

उत्साहवन्तः पुरुषा नावसीदन्ति कर्मसु ।
उत्साहमात्रमाश्रित्य सीतां प्रतिलभेमहि ॥

People possessed of hope do not lose heart in deeds. Relying on hope alone, we shall certainly retrieve Sita.

त्यज्यतां कामवृत्तत्वं शोकं संन्यस्य पृष्ठतः ।
महात्मानं कृतात्मानमात्मानं नावबुध्यसे ॥

Abandon the amorous mood; putting grief behind, why do you not percieve that your self is a great and disciplined soul."

एवं संबोधितस्तत्र शोकोपहतचेतनः ।
न्यस्य शोकं च मोहं च ततो धैर्यमुपागमत् ॥

Advised thus, Rama, whose spirit had been cast down by grief, abandoned both grief and depression and assumed courage.

सोऽभ्यतिक्रामदव्यग्रस्तामचिन्त्यपराक्रमः ।
रामः पम्पां सुरुचिरां रम्यपारिप्लवद्रुमाम् ॥

Then Rama, of unimaginable prowess, slowly crossed the Pampa lake which was exceedingly delightful and full of fine trees which waved in the wind.

तौ तु दृष्ट्वा महात्मानौ भ्रातरौ रामलक्ष्मणौ ।
वरायुधधरौ वीरौ सुग्रीवः शङ्कितोऽभवत् ॥

Seeing those two heroic high-souled brothers Rama and Lakshmana, wearing first-rate weapons, Sugriva, became suspicous.

सुग्रीवस्तु शुभं वाक्यं हनुमन्तमुवाच ह ।
शुद्धात्मानौ यदि त्वेतौ जानीहि त्वं प्लवङ्गम ॥

And Sugriva said to Hanuman these gentle words: 'O monkey, find out whether these are pure-hearted.'

इत्येवं कपिराजेन सन्दिष्टो [illegible]जः ।
आबभाषेऽथ तौ वीरौ यथावत् प्रशशंस च ॥

Being thus ordered by the king of the monkeys, Hanuman, the son of Vayu, addressed the two heroes, and duly praised them.

देशं कथमिमं प्राप्तौ भवन्तौ वरवर्णिनौ ॥

"O you two of rare lustre, why are you here in this region?

सुग्रीवो नाम धर्मात्मा कश्चिद्वानरयूथपः ।
वीरो विनिकृतो भ्रात्रा जगद्भ्रमति दुःखितः ॥

A righteous-minded and heroic leader of monkeys, Sugriva by name, wanders about the world, in distress, having been deceived by his brother.

प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना ।
राज्ञा वानरमुख्यानां हनूमान् नाम वानरः ॥

A monkey of the name of Hanuman, I am come to you, being sent by the high-souled Sugriva, the king of the most famous monkeys.

युवाभ्यां सह धर्मात्मा सुग्रीवः सख्यमिच्छति ।
तस्य मां सचिवं वित्तं वानरं पवनात्मजम् ॥

The righteous-minded Sugriva desires friendship with you two. Know me the son of Vayu to be his minister."

एतच्छ्रुत्वा वचस्तस्य रामो लक्ष्मणमब्रवीत् ॥

Hearing these words of his (Hanuman's), Rama said to Lakshmana:

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः ।
तमेव काङ्क्षमाणस्य ममान्तिकमुपागतः ॥

"This is the minister of the high-souled Sugriva, the king of monkeys. He has come to me who was desirous of seeing him.

तमभ्यभाष सौमित्रे स्नेहयुक्तमरिन्दम ॥

O Lakshmana, vanquisher of foes, speak to him in friendliness.

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः ।
नासामवेदविदुषः शक्यमेवं प्रभाषितुम् ॥

It is not possible for one to speak thus if he were not wise by study of the Rig Veda, if he had not learnt fully the Yajur Veda and if he were not fully versed in the Sama Veda.

नूनं व्याकरणं कृत्स्नमनेन वहुधा श्रुतम् ।
बहु व्याहरताऽनेन न किञ्चिदपशब्दितम् ॥

Indeed the whole of Vyakarana must have been learned well by him. Though he has spoken much, not even a single solecism has been made by him."

एवमुक्तस्तु सौमित्रिः सुग्रीवसचिवं कपिम् ।
अभ्यभाषत वाक्यज्ञो वाक्यज्ञं पवनात्मजम् ॥

Being told thus, Lakshmana well-versed in speech, spoke to Hanuman well-versed in speech, minister of Sugriva and son of Vayu:

तमेव चावां मार्गावः सुग्रीवं प्लवगेश्वरम् ॥

"We are indeed seeking that Sugriva, the lord of the monkeys.

राजा दशरथो नाम द्युतिमान् धर्मवत्सलः ।
तस्यायं पूर्वजः पुत्रो रामो नाम जनैः श्रुतः ॥

There was a king, Dasaratha by name, effulgent and devoted to duty. This is his eldest son, Rama by name, well-known to people.

शरण्यस्सर्वभूतानां पितुर्निर्देशपारगः ॥

He is the refuge of all beings and has fulfilled the commands of his father to the utmost limit.

राज्याद्भ्रष्टो वने वस्तुं मया सार्धमिहागतः ।
भार्यया च महातेजाः सीतयाऽनुगतो वशी ॥

Being deprived of his kingdom, Rama possessed of great effulgence and self-restraint has come here along with me to live in the forest, accompanied by his wife Sita.

रक्षसाऽपहृता भार्या रहिते कामरूपिणा ।
तच्च न ज्ञायते रक्षः पत्नी येनास्य सा हृता ॥

When alone, his wife was carried away by a Rakshasa, capable of assuming any form at will. And it is not known who that Rakshasa is, by whom his wife has been carried away.

अहं चैव हि रामश्च सुग्रीवं शरणं गतौ ॥

Myself and Rama are indeed come to Sugriva for refuge."

ततस्तु स महाप्राज्ञो हनुमान् मारुतात्मजः ।
पृष्ठमारोप्य तौ वीरौ गत्वा तु मलयं गिरिम् ।
आचचक्षे तदा वीरौ कपिराजाय राघवौ ॥

Then that highly-wise Hanuman, son of Vayu, mounted the two heroes on his back, went to the Malaya mountain and announced the two heroic Raghavas to the king of the monkeys.

अयं रामो महाप्राज्ञः संप्राप्तो दृढविक्रमः ।
लक्ष्मणेन सह भ्रात्रा स त्वां शरणमागतः ॥

" Rama, the highly wise and of strong prowess, is arrived here with his brother Lakshmana. He has come to you for help."

श्रुत्वा हनुमतो वाक्यं सुग्रीवो हृष्टमानसः ।
दर्शनीयतमो भूत्वा प्रीत्या प्रोवाच राघवम् ॥

Hearing the words of Hanuman, Sugriva, being delighted, assumed a most pleasing form and said with love to Raghava :

भवान् धर्मविनीतश्च विक्रान्तः सर्ववत्सलः ॥

"You are indeed well grounded in dharma and highly powerful and bear love to all.

तन्ममैवैष सत्कारो लाभश्चैवोत्तमः प्रभो ।
यत्त्वमिच्छसि सौहार्दं वानरेण मया सह ॥

O Lord, in as much as you seek alliance with me who am a monkey, the honour and the high advantage are mine.

रोचते यदि वा सख्यं बाहुरेष प्रसारितः ॥
गृह्यतां पाणिना पाणिर्मर्यादा बध्यतां ध्रुवा ॥

If the alliance is to your liking, here is my out-stretched arm. Clasp hand with hand and so let the understanding be made sure.

एतत्तु वचनं श्रुत्वा सुग्रीवेण सुभाषितम् ।
स प्रहृष्टमना हस्तं पीडयामास पाणिना ॥

Hearing these words so well-spoken by Sugriva, he (Rama) took hold of his (Sugriva's) hand in his with great delight.

ततोऽग्निं दीप्यमानं तौ चक्रतुश्च प्रदक्षिणम् ॥
सुग्रीवो राघवश्चैव वयस्यत्वमुपागतौ ॥

Then they both, Rama and Sugriva went round the blazing fire by the right side and became friends.

ततः प्रहृष्टस्सुग्रीवः श्लक्ष्णं मधुरया गिरा ।
प्रत्युवाच तदा रामं हर्षव्याकुललोचनः ॥

Then, the delighted Sugriva, with eyes agitated through joy, spoke to Rama in a sweet and gentle voice:

अहं विनिकृतो राम चरामीह भयार्दितः ।
हृतभार्यो वने त्रस्तो दुर्गमेतदुपाश्रितः ॥

"O Rama, being cheated, I wander here tormented with fear. Deprived of my wife and terror-stricken, I have sought refuge in this fortress in the forest.

वालिनो मे महाभाग भयार्तस्याभयं कुरु ॥

O noble one, give me promise of safety from Vali, of whom I am afraid."

प्रत्यभाषत काकुत्स्थः सुग्रीवं प्रहसन्निव ॥

As if smiling, Rama (Kakutstha) replied Sugriva thus:

उपकारफलं मित्रं विदितं मे महाकपे ।
वालिनं तं वधिष्यामि तव भार्यापहारिणम् ॥

"O great monkey, it is known to me that the fruit of friendship is help. I will kill Vali, who took away your wife."

स तु तद्वचनं श्रुत्वा सुमहद्वाक्यमब्रवीत् ॥

Hearing these words, he (Sugriva) spoke these mighty words:

अयमाख्याति मे राम सचिवो मन्त्रिसत्तमः ।
हनुमान् यन्निमित्तं त्वं निर्जनं वनमागतः ॥

"O Rama, this Hanuman, my minister and foremost of counsellors, has told me why you have come to this forest, devoid of men.

रक्षसाऽपहृता भार्या मैथिली जनकात्मजा ।
त्वया वियुक्ता रुदती लक्ष्मणेन च धीमता ॥

Your wife Sita, the daughter of Janaka, has been carried away by a demon, screaming when separated from you and the wise Lakshmana.

अहं तामानयिष्यामि नष्टां वेदश्रुतीमिव ।
अनुमानात्तु जानामि मैथिली सा न संशयः ॥

I will bring her back as the lost Scripture, the Veda. Through inference, I think she is indeed Sita herself. There is no doubt.

ह्रियमाणा मया दृष्टा रक्षसा क्रूरकर्मणा ।
क्रोशन्ती रामरामेति लक्ष्मणेति च विस्वरम् ॥

She was seen by me when she was carried away by the demon of cruel acts crying hoarsely: ' Ah, Rama, Rama and Ah, Lakshmana.'

उत्तरीयं तया त्यक्तं शुभान्यभरणानि च ।
आनयिष्याम्यहं तानि प्रत्यभिज्ञातुमर्हसि ॥

An upper garment was dropped by her as well as auspicious ornaments. I shall bring these things to you. It behoves you to recognise them."

उत्तरीयं गृहीत्वा तु शुभान्याभरणानि च ।
इदं पश्येति रामाय दर्शयामास वानरः ॥

Holding the upper garment and the auspicious ornaments, the monkey exhibited them to Rama, saying: ' See this.'

ततो गृहीत्वा तद्वासः शुभान्याभरणानि च ।
परिदेवयितुं दीनं रामः समुपचक्रमे ॥

Then, taking that garment and the auspicious ornaments, Rama began to lament bitterly :

पश्य लक्ष्मण वैदेह्या संत्यक्तं ह्रियमाणया ।
उत्तरीयमिदं भूमौ शरीराद्भूषणानि च ॥

"O Lakshmana, see this upper garment and these ornaments dropped from her body by Sita on the ground when she was carried away.

एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत् ॥

Being told thus by Rama, Lakshmana said these words :

नाभिजानामि केयूरे न च पश्यामि कुण्डले ।
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात् ॥

"I cannot identify her bracelets nor have I seen her ear-ornaments. But I can recognise her anklets as I have constantly saluted her feet."

ततः स राघवो दीनः सुग्रीवमिदमब्रवीत् ॥

Then the disconsolate Raghava said thus to Sugriva :

ब्रूहि सुग्रीव कं देशं ह्रियन्ती लक्षिता त्वया।
रक्षसा रौद्ररूपेण मम प्राणैः प्रिया प्रिया॥

"Tell me Sugriva. In which direction did you see my beloved, dearer to me than my life, being carried off by that demon of cruel aspect?"

एवमुक्तस्तु सुग्रीवो रामेणार्तेन वानरः।
अब्रवीत् प्राञ्जलिर्वाक्यं सबाष्पं बाष्पगद्गदः॥

Addressed thus by the grief-stricken Rama, Sugriva, the monkey, said with folded hands and with tears, and in a tear-choked voice:

न जाने निलयं तस्य सर्वथा पापरक्षसः॥

"I do not at all know the hiding place of that sinful demon.

सत्यं ते प्रतिजानामि त्यज शोकमरिन्दम।
करिष्यामि तथा यत्नं यथा प्राप्स्यसि मैथिलीम्॥

I promise you truly. O vanquisher of foes, leave off sorrow. I shall make that effort by which you shall obtain Sita.

वालिनो मे भयार्तस्य सर्वलोकाभयङ्कर ।
ममापि त्वमनाथस्य प्रसादं कर्तुमर्हसि ॥

O refuge of all the world, to me also who am afflicted with fear from Vali and am without any support, you should be gracious."

एवमुक्तस्तु तेजस्वी धर्मज्ञो धर्मवत्सलः ।
प्रत्युवाच स काकुत्स्थः सुग्रीवं प्रहसन्निव ॥

Being told thus, the effulgent Rama, knower of dharma and devoted to dharma, replied smilingly to Sugriva:

उपकारफलं मित्रमपकारोऽरिलक्षणम् ।
अद्यैव तं हनिष्यामि तव भार्यापहारिणम् ॥

"A friend must come to one's aid, as an enemy is known by wrong-doing. This very day I will kill him who has carried away your wife.

आत्मानुमानात् पश्यामि मग्नं त्वां शोकसागरे ।
त्वामहं तारयिष्यामि कामं प्राप्स्यसि पुष्कलम् ॥

By analogy with myself, I see you immersed in the ocean of distress. I will get you out of it. You shall obtain in abundance what you desire."

रामस्य वचनं श्रुत्वा हर्षपौरुषवर्धनम् ।
सुग्रीवः पूजयाञ्चक्रे राघवं प्रशशंस च ॥

Hearing Rama's word, the increaser of joy and manliness, Sugriva honoured Raghava and praised him.

सर्वे ते त्वरितं गत्वा किष्किन्धां वालिपालिताम्।
वृक्षैरात्मानमावृत्य व्यतिष्ठन् गहने वने ॥

All of them went quickly to Kishkindha ruled over by Vali and stationed themselves in the dense forest, concealing themselves behind the trees.

तमथोवाच सुग्रीवं वचनं शत्रुसूदनः ।
मम दर्शय सुग्रीव वैरिणं भ्रातृरूपिणम् ॥

Then Rama, the vanquisher of foes, said these words to Sugriva: "Sugriva, show me your enemy who seems a brother.

वाली विनिहतो यावद् वने पांसुषु वेष्टते ।
सफलां च करिष्यामि प्रतिज्ञां जहि संभ्रमम् ॥

I will bring my promise to fruition with Vali killed and rolling in the dust of the forest. Conquer your misgiving."

स तु रामवचः श्रुत्वा सुग्रीवो हेमपिङ्गलः ।
ननर्द क्रूरनादेन विनिर्भिन्दन्निवाम्बरम् ॥

Hearing the words of Rama, Sugriva, of golden-yellow colour, yelled with a terrific yell as if piercing the skies.

श्रुत्वा तु तस्य निनदं सर्वभूतप्रकम्पनम् ।
नगरान्निर्ययौ क्रुद्धो वाली परमरोषणः ॥

Hearing his roar which shook all beings, the angry Vali, being highly incensed, came out of the city.

स ददर्श ततः श्रीमान् सुग्रीवं हेमपिङ्गलम् ।
तयोर्युद्धमभूद्घोरं वृत्रवासवयोरिव ॥

Then the auspicious Vali saw the golden-hued Sugriva. Between them, a terrific battle ensued like that of Vritra and Indra.

हीयमानमथोऽपश्यत् सुग्रीवं वानरेश्वरम् ।
प्रेक्षमाणं दिशश्चैव राघवः स मुहुर्मुहुः ॥

After a while, Raghava saw Sugriva, the lord of the monkeys, weakening and looking in all directions again and again.

राघवेण महाबाणो वालिवक्षसि पातितः ॥

A great arrow was then let loose on the breast of Vali by Raghava.

ततस्तेन महातेजा वीर्योत्सिक्तः कपीश्वरः ।
वेगेनाभिहतो वाली निपपात महीतले ॥

Then, Vali, the lord of the monkeys of great effulgence, and gifted with prowess, fell down on the earth being struck with force.

तं तथा पतितं संख्ये गतार्चिषमिवानलम् ।
लक्ष्मणानुगतो रामो ददर्शोपससर्प च ॥

Rama, followed by Lakshmana, saw him (Vali) fallen down thus in battle like fire devoid of flames and approached him.

तं दृष्ट्वा राघवं वाली लक्ष्मणं च महाबलम् ।
अब्रवीत् प्रश्रितं वाक्यं परुषं धर्मसंहितम् ॥

Seeing Raghava and Lakshmana, of great strength, Vali spoke polite but harsh words, full of justice :

त्वं नराधिपतेः पुत्रः प्रथितः प्रियदर्शनः ।
कुलीनस्सत्त्वसंपन्नस्तेजस्वी चरितव्रतः ॥

"You are a king's son, well known and of pleasing countenance, noble, endowed with strength and effulgence and of righteous conduct.

पराङ्मुखवधं कृत्वा कोऽनु प्राप्तस्त्वया गुणः ।
यदहं युद्धसंरब्धः शरेणोरसि ताडितः ॥

I have been struck in the breast by an arrow (by you) while I was engaged in fighting (another.) Having killed one who was looking away (from you), what good have you gained ?

रामः करुणवेदी च प्रजानां च हिते रतः ।
सानुक्रोशो जितोत्साहः समयज्ञो दृढव्रतः ॥
इति ते सर्वभूतानि कथयन्ति यशो भुवि ॥

All beings in the world speak of your fame, saying 'Rama is merciful, devoted to the welfare of his subjects, compassionate, energetic, versed in rules of conduct, and of firm resolution.'

दमः शमः क्षमा धर्मो धृतिः सत्यं पराक्रमः ।
पार्थिवानां गुणा राजन् दण्डश्चाप्यपराधिषु ॥

O king, punishment, control of passions, forgiveness, piety, firmness, truth, prowess and chastisement of the guilty—these are royal virtues.

युक्तं यत्प्राप्नुयाद्राज्यं सुग्रीवः स्वर्गते मयि ।
अयुक्तं यदधर्मेण त्वयाऽहं निहतो रणे ॥

It is natural (for Sugriva to fight me) for he would get the kingdom when I am dead. That I have been killed in battle by you by improper means is against nature.

काममेवंविधो लोकः कालेन विनियुज्यते ।
क्षमं चेद्भवता प्राप्तमुत्तरं साधु चिन्त्यताम् ॥

Every creature meets with his end this way ; let it be. If your deed was honourable, think well of an answer.

अधिक्षिप्तस्तदा रामः पश्चाद्वालिनमब्रवीत् ॥

Rebuked thus, Rama replied to Vali, anon :

धर्ममर्थं च कामं च समयं चापि लौकिकम् ।
अविज्ञाय कथं बाल्यान्मामिहाद्य विगर्हसे ॥

"Not knowing dharma, artha (wealth) and kama (love) and worldly custom, why do you blame me out of inexperience?

अपृष्ट्वा बुद्धिसंपन्नान् वृद्धानाचार्यसंमतान् ।
सौम्य वानर चापल्यात् किं मां वक्तुमिहेच्छसि ॥

O simple monkey, why do you venture to address me thus out of your fickleness, having never enquired of elderly and honoured preceptors?

इक्ष्वाकूणामियं भूमिः सशैलवनकानना ।
मृगपक्षिमनुष्याणां निग्रहप्रग्रहावपि ॥

This land, along with the mountains, forests and woods, belongs to the Ikshvakus. In them vest the punishment and reward of all men, beasts and birds.

तां पालयति धर्मात्मा भरतः सत्यवानृजुः ।
धर्मकामार्थतत्त्वज्ञो निग्रहानुग्रहे रतः ॥

The virtuous-minded, true and just Bharata, the knower of dharma, artha and kama and ever devoted to the administration of chastisement and reward, rules the earth.

तस्य धर्मकृतादेशा वयमन्ये च पार्थिवाः।
चरामो वसुधां कृत्स्नां धर्मसन्तानमिच्छवः॥

We and other princes who are ordered by him to look after *dharma* go forth all over this earth, with the desire to perpetuate righteousness.

तस्मिन्नृपतिशार्दूले भरते धर्मवत्सले।
पालयत्यखिलां भूमिं कश्चरेद्धर्मनिग्रहम्॥

When that foremost of kings, Bharata the lover of dharma, rules over the whole earth, who could practise unrighteousness?

ते वयं धर्मविभ्रष्टं स्वधर्मे परमे स्थिताः।
भरताज्ञां पुरस्कृत्य निगृह्णीमो यथाविधि॥

Therefore we who are rooted in our own exalted dharma will punish him who has transgressed dharma, in pursuance of Bharata's orders and in accordance with law.

ज्येष्ठो भ्राता पिता चैव यश्च विद्यां प्रयच्छति ।
त्रयस्ते पितरो ज्ञेया धर्मे पथि हि वर्तिनः ॥

The eldest brother, the father and he who gives learning,—these three are to be regarded as parents by one who sticks to the path of dharma.

यवीयानात्मनः पुत्रः शिष्यश्चापि गुणोदितः ।
पुत्रवत्ते त्रयश्चिन्त्या धर्मश्चेदत्र कारणम् ॥

A younger brother, one's own son and the pupil endowed with virtue—these three are to be considered equal to sons, if indeed dharma is the governing principle.

सूक्ष्मः परमदुर्ज्ञेयः सतां धर्मः प्लवङ्गम ।
हृदिस्थः सर्वभूतानाम् आत्मा वेद शुभाशुभम् ॥

O monkey, the religion of the good is subtle, and difficult of comprehension. The spirit that is in the heart of every being knows what is good and what is not good.

अहं तु व्यक्ततामस्य वचनस्य ब्रवीमि ते ।
न हि मां केवलं रोषात् त्वं विगर्हितुमर्हसि ॥

But I shall tell it to you in plain words. Therefore it does not behove you to censure me merely because of your anger.

तदेतत् कारणं पश्य यदर्थं त्वं मया हतः ।
भ्रातुर्वर्तसि भार्यायां त्यक्त्वा धर्मं सनातनम् ॥

Know this to be the reason why you have been killed by me. Violating the traditional code of conduct, you have seduced your brother's wife.

अस्य त्वं धरमाणस्य सुग्रीवस्य महात्मनः ।
रुमायां वर्तसे कामात् स्नुषायां पापकर्मकृत् ॥

While the high-minded Sugriva is still alive, sinful as you are, you keep Ruma who is your daughter-in-law, on account of passion.

तद्व्यतीतस्य ते धर्मात् कामवृत्तस्य वानर ।
भ्रातृभार्याविमर्शेऽस्मिन् दण्डोऽयं प्रतिपादितः ॥

Hence, O monkey, to you who have transgressed dharma and who are addicted to passion, punishment is accorded for carnal knowledge of your brother's wife.

सुग्रीवेण च मे सख्यं लक्ष्मणेन यथा तथा ।
दारराज्यनिमित्तं च निश्रेयसि रतः स मे ॥

I have contracted friendship with Sugriva, like unto Lakshmana. With a view to regaining his wife and kingdom he has decided to work for my welfare.

तदेभिः कारणैः सर्वैर्महद्भिर्धर्मसंहितैः ।
शासनं तव यद्युक्तं तद्भवाननुमन्यताम् ॥

Therefore, on account of all these high reasons, approved by dharma, punishment was inflicted on you. You must agree that it is so.

सर्वथा धर्म इत्येव द्रष्टव्यस्तव निग्रहः ॥

Your punishment should always be looked upon as righteous under all circumstances.

शृणु चाप्यपरं भूयः कारणं हरिपुङ्गव ।
यच्छ्रुत्वा हेतुमद्वीर न मन्युं कर्तुमर्हसि ॥

O foremost of monkeys, hear again this other reason, hearing which, O hero, it behoves you not to become angry.

वागुराभिश्च पाशैश्च कूटैश्च विविधैर्नराः ।
प्रतिच्छन्नाश्च दृश्याश्च गृह्णन्ति सुबहून् मृगान् ॥

People catch, either concealed or openly, many animals by various kinds of net, noose and trap.

तस्मात्त्वं निहतो युद्धे मया बाणेन वानर ।
अयुध्यन् प्रतियुध्यन् वा यस्माच्छाखामृगो ह्यसि ॥

Therefore, O monkey, you were killed by me in battle with an arrow; for, whether not fighting or fighting indirectly, you are only a monkey.

दुर्लभस्य च धर्मस्य जीवितस्य शुभस्य च ।
राजानो वानरश्रेष्ठ प्रदातारो न संशयः ॥

O best of monkeys, there is no doubt that kings are the bestowers of righteousness that is difficult to attain and of life that is enjoyable.

तान्न हिंस्यान्न चाक्रोशेन्नाक्षिपेन्नाप्रियं वदेत् ।
देवा मनुष्यरूपेण चरन्त्येते महीतले ॥

Therefore, it does not behove anyone to injure, to blame, to disregard or to speak harshly to them. Indeed, they are gods and walk on earth in the guise of men.

त्वं तु धर्ममविज्ञाय केवलं रोषमास्थितः।
प्रदूषयसि मां धर्मे पितृपैतामहे स्थितम् ॥

But you, not knowing dharma and being only angry, blame me who am rooted in the traditional dharma (the heritage from my father and grandfather)."

एवमुक्तस्तु रामेण वाली प्रव्यथितो भृशम् ।
न दोषं राघवे दध्यौ धर्मेऽधिगतनिश्चयः ॥

Being thus told by Rama and becoming highly distressed, Vali did not conceive of any fault in Raghava, having understood dharma correctly.

प्रत्युवाच ततो रामं प्राञ्जलिर्वानरेश्वरः ॥

Then the lord of the monkeys replied with folded hands to Rama:

यत्त्वमात्थ नरश्रेष्ठ तदेवं नात्र संशयः ॥

" O best of men, what you have said is true indeed. There is no doubt of this.

यदयुक्तं मया पूर्वं प्रमादाद्वाक्यमप्रियम् ।
तत्रापि खलु मे दोषं कर्तुं नार्हसि राघव ॥

O Raghava, it does not behove you to blame me for any impropriety or harshness which was already spoken by me through inadvertence.

त्वं हि दृष्टार्थतत्त्वज्ञः प्रजानां च हिते रतः ।
कार्यकारणसिद्धौ ते प्रसन्ना बुद्धिरव्यया ॥

For you are well-versed in the practice of truth and devoted to the welfare of the subjects. In finding out causes and effects (in detecting crime and ordering adequate punishment) your discernment is indeed clear and unerring.

सुग्रीवे चाङ्गदे चैव विधत्स्व मतिमुत्तमाम् ।
त्वं हि शास्ता च गोप्ता च कार्याकार्यविधौ स्थितः॥

Bestow your best concern on Sugriva and Angada. Knowing as you do what should be done and what ought not to be done, you are their chastiser as well as their protector.

या ते नरपते वृत्तिर्भरते लक्ष्मणे च या ।
सुग्रीवे चाङ्गदे राजंस्तां त्वमाधातुमर्हसि ॥

O king and lord of men, it behoves you to adopt towards Sugriva and Angada the same attitude as towards Bharata and Lakshmana.

मद्दोषकृतदोषां तां यथा तारां तपस्विनीम् ।
सुग्रीवो नावमन्येत तथाऽवस्थातुमर्हसि ॥

It also behoves you to direct Sugriva not to humiliate the pious Tara who has been implicated in my wrong-doings."

इत्युक्त्वा संनतो रामं सुग्रीवं प्लवगेश्वरः ।
आभाष्य व्यक्तया वाचा सस्नेहमिदमब्रवीत् ॥

Having said thus with due humility to Rama, Vali, the lord of the monkeys, addressing Sugriva in clear words, said these words with affection :

सुग्रीव दोषेण न मां गन्तुमर्हसि किल्बिषात् ।
कृष्यमाणं भविष्येण बुद्धिमोहेन मां बलात् ॥

"Sugriva, for my misdeeds, you should not impute blame to me, who have been constrained by the folly which is to bring about the inevitable.

युगपद्विहितं तात न मन्ये सुखमावयोः ।
सौहार्दं भ्रातृयुक्तं हि तदिदं तात नान्यथा ॥

Dear brother, I think it has been decreed that there cannot be happiness for both of us at the same time, nor the natural affection of brothers; this decree may not be altered.

प्रतिपद्य त्वमद्यैव राज्यमेषां वनौकसाम् ।
मामप्यद्यैव गच्छन्तं विद्धि वैवस्वतक्षयम् ॥

Assume therefore this very day the sovereignty over all the forest-dwellers. And know me to be already going to the abode of Death.

अस्यां त्वहमवस्थायां वीर वक्ष्यामि यद्वचः ।
यद्यप्यसुकरं राजन् कर्तुमेव तदर्हसि ॥

O heroic king, however hard it may be, you ought to fulfil what I, reduced to this condition, am about to say.

सुखार्हं सुखसंवृद्धं बालमेनमबालिशम् ।
बाष्पपूर्णमुखं पश्य भूमौ पतितमङ्गदम् ॥

Behold Angada fallen on the ground, with his face full of tears, young but wise, brought up in luxury and deserving of happiness.

मम प्राणैः प्रियतरं पुत्रं पुत्रमिवौरसम् ।
मया हीनमहीनार्थं सर्वतः परिपालय ॥

From all harm protect him, my son, dearer to me than life, as though he were your own son,—not lacking anything, though lacking me.

राघवस्य च ते कार्यं कर्तव्यमविशङ्कया ।
स्यादधर्मो ह्यकरणे त्वां च हिंस्याद्विमानितः ॥

You should unfalteringly carry out your duty towards Raghava. To fail him is to sin; and being disregarded, he may punish you."

इत्युक्त्वाऽथ विवृत्ताक्षः शरसंपीडितो भृशम् ।
विवृतैर्दशनैर्भीमैर्बभूवोत्क्रान्तजीवितः ॥

Having said thus, he died, agonised by the arrow, with his eyes opened wide and with his terrible teeth exposed.

ततो वालिनमुद्यम्य सुग्रीवः शिबिकां तदा ।
आरोपयत विक्रोशन्नङ्गदेन सहैव तु ॥

Then Sugriva, lamenting, raised the dead body of Vali along with Angada, and had it placed in the palanquin.

संस्कृत्य वालिनं ते तु विधिपूर्वं प्लवङ्गमाः ।
सुग्रीवतारासहिताः सिषिचुर्वालिने जलम् ॥

Then the monkeys, along with Sugriva and Tara, after performing the funeral rites of Vali according to rule poured water-libations to Vali.

ततः काञ्चनशैलाभस्तरुणार्कनिभाननः ।
अब्रवीत् प्राञ्जलिर्वाक्यं हनुमान् मारुतात्मजः ॥

Then Hanuman, the son of the Wind-god, lustrous like a golden mountain, his face effulgent like the rising sun, said with folded hands :

भवत्प्रसादात् सुग्रीवः पितृपैतामहं महत् ।
वानराणां सुदुष्प्रापं प्राप्तो राज्यमिदं प्रभो ॥

"O Lord (Rama), through your grace, Sugriva has obtained this great hereditary kingdom of monkeys which is not attainable easily."

एवमुक्तो हनुमता राघवः परवीरहा ।
प्रत्युवाच हनूमन्तं बुद्धिमान् वाक्यकोविदः ॥

Being thus addressed by Hanuman, the wise Raghava, vanquisher of powerful enemies and well versed in speech, replied thus to Hanuman :

सुसमृद्धां गुहां रम्यां सुग्रीवो वानरर्षभः ।
प्रविष्टो विधिवद्वीरः क्षिप्रं राज्येऽभिषिच्यताम् ॥

"Let the heroic Sugriva, the foremost of monkeys, enter this prosperous and pleasant cave and be installed quickly, according to rites, in his sovereignty."

एवमुक्त्वा हनूमन्तं रामः सुग्रीवमब्रवीत् ॥

Having told Hanuman thus, Rama said to Sugriva :

इममप्यङ्गदं वीर यौवराज्येऽभिषेचय ॥

"O hero, instal as *Yuvaraja* this Angada.

ज्येष्ठस्य स सुतो ज्येष्ठः सदृशो विक्रमेण ते ।
अङ्गदोऽयमदीनात्मा यौवराज्यस्य भाजनम् ॥

He is the eldest son of your elder brother. He is equal to you in prowess. This Angada of heroic spirit is indeed worthy of being *Yuvaraja*.

प्रवृत्तास्सौम्य चत्वारो मासा वार्षिकसंज्ञकाः।
नायमुद्योगसमयः प्रविश त्वं पुरीं शुभाम् ॥

O amiable one, the four months called the rainy season, have begun. This is not a fit time for our endeavours. (Therefore), do you enter your auspicious city.

अस्मिन् वत्स्याम्यहं सौम्य पर्वते सहलक्ष्मणः ।
इयं गिरिगुहा रम्या विशाला युक्तमारुता ॥

O amiable one, in this mountain, I shall live along with Lakshmana. This mountainous cave is pleasant, extensive and with suitable ventilation.

कार्त्तिके समनुप्राप्ते त्वं रावणवधे यत ।।
एष नस्समयस्सौम्य प्रविश त्वं स्वमालयम् ॥

As soon as the month of Kartthika comes, bestir yourself towards the destruction of Ravana. O amiable one, this is our understanding. Do you enter your own residence."

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरे गुहाम् ।
आजगाम सह भ्रात्रा रामः प्रस्रवणं गिरिम् ॥

After Sugriva had been installed and after he (monkey) had entered his cave, Rama came along with his brother to the mountain Prasravana.

पाण्डुरं गगनं दृष्ट्वा विमलं चन्द्रमण्डलम् ।
शारदीं रजनीं चैव दृष्ट्वा ज्योत्स्नानुलेपनाम् ॥
अथ राजा समृद्धार्थः सुग्रीवः प्लवगाधिपः ।
उवाच नरशार्दूलं रामं परबलार्दनम् ॥

Seeing the sky white, the orb of the moon spotless and the wintry night bathed in moonlight, the well-satisfied king Sugriva, the lord of the monkeys, said to Rama, the best of men and the destroyer of hostile hosts:

आगता वानरा घोरा दैत्यदानवसंनिभाः ।
निदेशवर्तिनस्सर्वे सर्वे गुरुहिते रताः ॥

"The monkeys are all come, formidable, equal to Daityas and Danavas, obedient to our commands and devoted to the welfare of their master.

अभिप्रेतमनुष्ठातुं तव शक्ष्यन्त्यरिन्दम ।
यन्मन्यसे नरव्याघ्र प्राप्तकालं तदुच्यताम् ॥

O vanquisher of foes, they are capable of carrying out what you desire. O best of men, say what you consider appropriate to the season."

तथा ब्रुवाणं सुग्रीवं रामो दशरथात्मजः ।
बाहुभ्यां संपरिष्वज्य इदं वचनमब्रवीत् ॥

Rama, the son of Dasaratha, embraced with his hands Sugriva who spoke thus and then said these words:

ज्ञायतां मम वैदेही यदि जीवति वा न वा ।
स च देशो महाप्राज्ञ यस्मिन् वसति रावणः ॥

"Let it be ascertained whether my Sita, (the daughter of Janaka, king of the Videhas) lives or not, O wise one; also the country where Ravana lives.

अधिगम्य तु वैदेहीं निलयं रावणस्य च ।
प्राप्तकालं विधास्यामि तस्मिन् काले सह त्वया ॥

After knowing about Sita and the abode of Ravana, I shall then, together with you, do what is suited to the time.

नाहमस्मिन् प्रभुः कार्ये वानरेश न लक्ष्मणः ।
त्वमस्य हेतुः कार्यस्य प्रभुश्च प्लवगेश्वर ॥

O Lord of monkeys, in this matter I am not the master, nor Lakshmana. O best of monkeys, of this undertaking you are the master as well as the cause.

त्वमेवाज्ञापय विभो मम कार्यविनिश्चयम् ।
त्वं हि जानासि यत्कार्यं मम वीर न संशयः ॥

O Lord, do you yourself order what ought to be done. For you know what should be done for me. O hero, there is no doubt in this."

एवमुक्तस्तु सुग्रीवो विनतं नाम यूथपम् ।
अब्रवीद्रामसान्निध्ये लक्ष्मणस्य च धीमतः ॥

When told thus, Sugriva addressed a commander Vinata by name, in the presence of Rama, and the wise Lakshmana:

अधिगम्य तु वैदेहीं निलयं रावणस्य च ।
मासे पूर्णे निवर्तध्वं वसन् वध्यो भवेन्मम ॥

" Find out where Vaidehi (Sita) is and the abode of Ravana and return as soon as one month is completed. Whoever tarries (beyond a month) is liable to be killed by me.

अस्मिन् कार्ये विनिर्वृत्ते कृते दाशरथेः प्रिये ।
ऋणान्मुक्ता भविष्यामः कृतार्थार्थविदां वराः ॥

When we have performed this task and Rama's wish is fulfilled, we shall be freed from debt, we shall have discharged our obligations, and we shall have attained our desires most satisfactorily.

अब्रवीच्च हनूमन्तं विक्रान्तमनिलात्मजम् ॥

And he (Sugriva) spoke to the heroic Hanuman, the son of the Wind-god:

तद्यथा लभ्यते सीता तत्त्वमेवोपपादय ।
त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः ।
देशकालानुवृत्तिश्च नयश्च नयपण्डित ॥

"Do things in such a manner as to be able to obtain Sita. O Hanuman, well-versed in diplomacy, in you alone are strength, intelligence, valour, a capacity to act according to place and time, and diplomacy.

ततः कार्यसमासङ्गमवगम्य हनूमति ।
ददौ तस्य ततः प्रीतः स्वनामाङ्कोपशोभितम् ।
अङ्गलीयमभिज्ञानं राजपुत्र्याः परन्तपः ॥

Then understanding that the success of the enterprise depended on Hanuman, Rama, the destroyer of foes, gave with great delight to him (Hanuman) his ring ornamented with the engraving of his name as a token to the king's daughter (Sita).

स तं गृह्य हरिश्रेष्ठः स्थाप्य मूर्ध्नि कृताञ्जलिः ।
वन्दित्वा चरणौ चैव प्रस्थितः प्लवगोत्तमः ॥

That best and foremost of monkeys Hanuman received it and placed it on his head with folded hands and saluting his (Rama's) feet, started off.

दर्शनार्थं तु वैदेह्याः सर्वतः कपियूथपाः ।
व्यादिष्टाः कपिराजेन यथोक्तं जग्मुरञ्जसा ॥

The commandants of monkeys being ordered everywhere to find out Sita by the king of the monkeys, went off quickly according to their instructions.

हनुमत्प्रमुखास्ते तु प्रस्थिताः प्लवगर्षभाः ।
विन्ध्यमेवादितस्तावद्विचेरुस्ते समन्ततः ॥

All those foremost of monkeys with Hanuman as their leader started off and searched everywhere in the Vindhya forests first.

तेषां तत्रैव वसतां स कालो व्यत्यवर्तत ।
उपविश्य महात्मानश्चिन्तामापेदिरे तदा ॥

Whilst they were staying there, the prescribed period elapsed. Seating themselves, these great ones took thought.

वयमाश्वयुजे मासि कालसंख्याव्यवस्थिताः ।
प्रस्थिताः सोऽपि चातीतः किमतः कार्यमुत्तरम् ॥

"We were sent out with instructions to return within the month of Asvini. That too has elapsed. What can be done by us hereafter?

इदानीमकृतार्थानां मर्तव्यं नात्र संशयः ।
हरिराजस्य सन्देशमकृत्वा कः सुखी भवेत् ॥

If we return without fulfilling our quest, there is no doubt that we must die. Who indeed can live happily without carrying out the orders of the king of monkeys?"

इत्युक्तः करुणं वाक्यं वानरैस्त्यक्तजीवितैः ।
सबाष्पो वानरान् गृध्रः प्रत्युवाच महास्वनः ॥

Being thus told in piteous words by the monkeys who were already as good as dead, a vulture replied to the monkeys in a deep tone, with tears in his eyes :

निर्दग्धपक्षो गृध्रोऽहं हीनवीर्यः प्लवङ्गमाः ।
वाङ्मात्रेण तु रामस्य करिष्ये साह्यमुत्तमम् ॥

" O monkeys, I am a vulture whose wings have been burnt away and whose strength is lost. But, through my words at least, I shall do Rama the best service.

तरुणी रूपसंपन्ना सर्वाभरणभूषिता ।
ह्रियमाणा मया दृष्टा रावणेन दुरात्मना ॥

A young damsel, full of beauty and bedecked with all ornaments, was seen by me when carried away by the wicked Ravana.

क्रोशन्ती रामरामेति लक्ष्मणेति च भामिनी ।
तां तु सीतामहं मन्ये रामस्य परिकीर्तनात् ॥

That excellent lady was crying : 'Rama, Rama and Lakshmana.' Because of her repeating the words Rama, I conclude she must be Sita.

श्रूयतां मे कथयतो निलयं तस्य रक्षसः ।
अध्यास्ते नगरीं लङ्कां रावणो नाम राक्षसः ॥

Hear me tell you the abode of that Rakshasa. That Rakshasa, Ravana by name, dwells in Lanka City.

इतो द्वीपे समुद्रस्य संपूर्णे शतयोजने ।
तस्मिंल्लङ्का पुरी रम्या निर्मिता विश्वकर्मणा ॥

In an island in the sea, at a distance of one hundred *yojanas* from here, the beautiful City of Lanka was built by Visvakarma.

तस्यां वसति वैदेही राक्षसीभिः समावृता ।
तत्रैव त्वरिताः क्षिप्रं विक्रमध्वं प्लवङ्गमाः ॥

There Sita lives surrounded by demonesses. O monkeys, go thither quickly in haste.

ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ॥

I see through my inner vision that you will find her and return.

संपातेर्वचनं श्रुत्वा हरयो रावणक्षयम् ।
हृष्टाः सागरमाजग्मुः सीतादर्शनकाङ्क्षिणः॥

Hearing the words of Sampati regarding the destruction of Ravana, the delighted monkeys came to the ocean, looking forward to the sight of Sita.

आकाशमिव दुष्पारं सागरं प्रेक्ष्य वानराः ।
विषेदुः सहसा सर्वे कथं कार्यमिति ब्रुवन् ॥

Looking at the sea which was as impossible to cross over as the sky, all the monkeys were distressed saying 'how can this be done'?

अनेकशतसाहस्रीं विषण्णां हरिवाहिनीम् ।
जाम्बवान् समुदीक्ष्यैवं हनुमन्तमथाब्रवीत् ॥

Looking well at the many hundreds of thousands of the distressed army of the monkeys, Jambavan said thus to Hanuman:

वीर वानरलोकस्य सर्वशास्त्रविशारद ।
तूष्णीमेकान्तमाश्रित्य हनुमन् किं न जल्पसि ॥

"O Hanuman, hero of the world of monkeys and expert in all sciences, why are you sitting silently and alone why don't you speak?

स त्वं केसरिणः पुत्रः क्षेत्रजो भीमविक्रमः ।
मारुतस्यौरसः पुत्रः तेजसा चापि तत्समः ॥

You are Kesarin 's son but born to another person and you are of terrible heroism. You are the son born from the loins of the Wind-god and you are also equal to him in might.

उत्तिष्ठ हरिशार्दूल लङ्घयस्व महार्णवम् ।
विक्रमस्व महावेगो विष्णुस्त्रीन्विक्रमानिव ॥

Arise, O best of monkeys, and cross the great ocean. Go forth with great speed even as Vishnu took his three great strides."

संस्तूयमानो हनुमान् व्यवर्धत महाबलः ।
समाविध्य च लाङ्गूलं हर्षाच्च बलमेयिवान् ॥

Being praised. the mighty Hanuman increased greatly (in size). And flourishing his tail out of joy, he attained (great) strength.

आरुरोह नगश्रेष्ठं महेन्द्रमरिमर्दनः ।

Hanuman, the destroyer of foes, got up the best of mountains, Mahendra.

पादाभ्यां पीडितस्तेन महाशैलो महात्मनः ।
ररास सिंहाभिहतो महान् मत्त इव द्विपः ॥

That great mountain, being pressed hard by the feet of the high-souled Hanuman, roared like a mad powerful elephant when struck by a lion.

ऋषिभिस्त्राससंभ्रान्तैस्त्यज्यमानशिलोच्चयः ।
सीदन्महति कान्तारे सार्थहीन इवाध्वगः ॥

And that high mountain, forsaken by the sages on account of their fear and agitation, looked dejected like a wayfarer left alone in a mighty forest by his companions.

॥ सुन्दरकाण्डः ॥

ततो रावणनीतायाः सीतायाः शत्रुकर्शनः ।
इयेष पदमन्वेष्टुं चारणाचरिते पथि ॥

Then Hanuman, the vanquisher of foes, desired to search along the route frequented by the Charanas for the place where Sita, carried off by Ravana, was.

स सूर्याय महेन्द्राय पवनाय स्वयम्भुवे ।
भूतेभ्यश्चाञ्जलिं बध्वा चकार गमने मतिम् ॥

Saluting with folded hands, the Sun, the Great Indra, Vayu, Brahma and all Beings, he made up his mind to proceed.

उत्पपाताथ वेगेन वेगवानविचारयन् ।
सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥

Then the swift one, Hanuman, flew up with speed, undaunted. The best of monkeys verily thought himself equal to Suparna (Garuda).

स सागरमनाधृष्यम् अतिक्रम्य महाबलः ।
त्रिकूटशिखरे लङ्कां स्थितां स्वस्थो ददर्श सः ॥

That mighty one, after crossing the unconquerable ocean, saw, with a composed mind, Lanka situated on the peak of the Trikuta mountain.

गिरिमूर्ध्नि स्थितां लङ्कां पाण्डरैर्भवनैः शुभाम् ।
स ददर्श कपिः श्रीमान् पुरमाकाशगं यथा ॥

That auspicious monkey saw the city of Lanka full of delightful white mansions as if it were a city embedded in the sky.

पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा ।
प्लवमानामिवाकाशे ददर्श हनुमान् पुरीम् ॥

Hanuman saw the city ruled over by the best of Rakshasas and built by Visva-karma, as if it was floating in the sky.

सत्त्वमास्थाय मेधावी हनुमान् मारुतात्मजः ।
निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः ॥

The wise and the highly strong Hanuman, the son of Vayu and the best of monkeys, assumed (all) his strength and entered Lanka in the night.

शुश्राव जपतां तत्र मन्त्रान् रक्षोगृहेषु वै ।
स्वाध्यायनिरतांश्चैव यातुधानान् ददर्श सः ॥

There he heard the mantras of the worshippers in the houses of the Rakshasas. And he saw the demons devoted to the recitation of Holy Scriptures.

रक्षितं सुमहावीर्यैर्यातुधानैस्सहस्रशः ।
राक्षसाधिपतेर्गुप्तमाविवेश गृहं कपिः ॥

The monkey (Hanuman) entered the house of the king of the Rakshasas, which was guarded by thousands of highly valorous demons.

प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम् ।
सुव्यूढकक्ष्यं हनुमान् प्रविवेश महागृहम् ॥

Hanuman entered that great mansion full of many terraces and hundreds of most beautiful damsels and containing capacious enclosures.

तामपश्यन् कपिस्तत्र पश्यंश्चान्या वरस्त्रियः ।
अपक्रम्य तदा वीरः प्रध्यातुमुपचक्रमे ॥

The heroic monkey, not seeing her (Sita) there and seeing other beautiful women, came out and began to consider.

दृष्टमन्तःपुरं सर्वं दृष्टा रावणयोषितः।
न सीता दृश्यते साध्वी वृथा जातो मम श्रमः॥

"All the inner apartments have been seen. All the damsels in Ravana's mansion have also been seen. But the pious Sita has not been seen. My labour has been in vain.

किं नु मां वानरास्सर्वे गतं वक्ष्यन्ति सङ्गताः।
अदृष्ट्वा किं प्रवक्ष्यामि तामहं जनकात्मजाम्॥

What will the assembled monkeys say to me when I go to them? And what shall I say not having seen Sita, the daughter of Janaka?

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परं सुखम्।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः॥

Hope is the source of good fortune. Hope causes the highest happiness. Indeed, hope impels one always in all quests."

इति संचिन्त्य भूयोऽपि विचेतुमुपचक्रमे॥

Thus pondering, he began once again to search for her.

उत्पतन्निपतंश्चापि तिष्ठन् गच्छन् पुनःपुनः ।
अपावृण्वंश्च द्वाराणि कवाटान्यवघाटयन् ॥
सर्वमप्यवकाशं स विचचार महाकपिः ॥

Leaping up and coming down, standing here and going there again and again, opening doors and shutting them again—thus that great monkey searched for her in every (conceivable) space.

चतुरङ्गुलमात्रोऽपि नावकाशस्स विद्यते ।
रावणान्तःपुरे तस्मिन् यं कपिर्न जगाम सः ॥

There was not even a four-inch space in the inner apartments of Ravana which the monkey did not explore.

अदृष्ट्वा जानकीं सीताम् अब्रवीद्वचनं कपिः ॥

Not seeing Sita, the monkey spoke these words:

इह संपातिना सीता रावणस्य निवेशने ।
आख्याता गृध्रराजेन न च पश्यामि तामहम् ॥

"Here in Ravana's mansion was Sita said to be by Sampati, the king of Vultures. But I do not see her."

स मुहूर्तमिव ध्यात्वा मनसा चाधिगम्य ताम् ।
अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः ॥

After meditating for a while and comprehending her with his mind, Hanuman of great brilliance leapt from that mansion into an enclosure.

अशोकवनिकायां तु तस्यां वानरपुङ्गवः ।
ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम् ॥

And in the Asoka forest, that foremost of monkeys saw her like the spotless ray of the moon in the beginning of the bright half of the month;

मन्दं प्रख्यायमानेन रूपेण रुचिरप्रभाम् ।
पिनद्धां धूमजालेन शिखामिव विभावसोः ॥

who was shining in lustre though her form was but slowly recognisable, like a flame of fire enveloped in a cloud of smoke;

पीतेनैकेन संवीतां क्लिष्टेनोत्तमवाससा ।
सपङ्कामनलङ्कारां विपद्मामिव पद्मिनीम् ॥

who was clad in a fine but tattered yellow cloth and, being dirty and devoid of ornaments, looked like a lotus tank devoid of lotuses;

व्रीडितां दुःखसंतप्तां परिम्लानां तपस्विनीम् ।
ग्रहेणाङ्गारकेणेव पीडितामिव रोहिणीम् ॥

who was shrinking, anguished, fading and of emaciated body, depressed and pitiable like the Rohini star overpowered by the planet Mars;

अश्रुपूर्णमुखीं दीनां कृशामनशनेन च ।
शोकध्यानपरां दीनां नित्यं दुःखपरायणाम् ॥

who was miserable with a face full of tears, emaciated on account of want of nourishment, always meditating on her own grief and being wholly absorbed in it.

तस्य सन्दिदिहे बुद्धिर्मुहुः सीतां निरीक्ष्य तु ।
आम्नायानमयोगेन विद्यां प्रशिथिलामिव ॥

His mind still wavered, though he repeatedly looked at her, who was like learning divorced from practice.

दुःखेन बुबुधे सीतां हनुमाननलंकृताम् ।
संस्कारेण यथा हीनां वाचमर्थान्तरं गताम् ॥

As she was without ornament, Hanuman made her out with difficulty, like speech

without culture which has lost its own meaning.

तां समीक्ष्य विशालाक्षीं राजपुत्रीमनिन्दिताम् ।
तर्कयामास सीतेति कारणैरुपपादिभिः ॥

Looking at her possessed of wide eyes, the daughter of a king and of unimpeachable conduct, he concluded her to be Sita by cogent reasonings.

वैदेह्या यानि चाङ्गेषु तदा रामोऽन्वकीर्तयत् ।
तान्याभरणजालानि शाखाशोभीन्यलक्षयत् ॥

" Those ornaments which Rama had described in the various parts of Sita's body,—he saw all those ornaments shining on the branches (of the Asoka tree.)

तत्र यान्यवहीनानि तान्यहं नोपलक्षये ॥

" Those ornaments which were dropped (at Rishyamuka), them I do not see here.

भूषणानि विचित्राणि दृष्टानि धरणीतले ।
अनयैवापविद्धानि स्वनवन्ति महान्ति च ॥

Those wonderful, resonant and precious ornaments which were seen on the ground should certainly have been discarded by *this* lady.

इदं चिरगृहीतत्वाद्वसनं क्लिष्टवत्तरम्।
तथाऽपि नूनं तद्वर्णं तथा श्रीमद्यथेतरत्॥

This garment has become tattered by long wear. Still it is surely of the same colour and beauty as the other (which we picked up).

इयं कनकवर्णाङ्गी रामस्य महिषी प्रिया।
प्रनष्टाऽपि सती याऽस्य मनसो न प्रणश्यति॥

This golden-hued lady is (indeed) the beloved queen of Rama, for though she is lost, she is not lost from his mind.

अस्या देव्या मनस्तस्मिंस्तस्य चास्यां प्रतिष्ठितम्।
तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति॥

This lady's mind is rooted in him and his mind is rooted in her. That is why, the righteous-minded Rama and Sita are maintaining their lives even for a while.

दुष्करं कृतवान् रामो हीनो यदनया प्रभुः।
धारयत्यात्मनो देहं न शोकेनावसीदति॥

Indeed, my master Rama performs a difficult feat in that, being separated from her, he still maintains his body and has not consumed himself with grief."

एवं सीतां तदा दृष्ट्वा हृष्टः पवनसंभवः ।
जगाम मनसा रामं प्रशशंस च तं प्रभुम् ॥

Thus, the son of Vayu, delighted at seeing Sita there, thought of Rama in his mind and praised his master.

स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः ।
सीतामाश्रित्य तेजस्वी हनुमान् विललाप ह ॥

Thinking for a while with eyes full of tears, the effulgent Hanuman lamented the fate of Sita.

मान्या गुरुविनीतस्य लक्ष्मणस्य गुरुप्रिया ।
यदि सीताऽपि दुःखार्ता कालो हि दुरतिक्रमः ॥

" If even Sita, ever devoted to her elders and worshipped by Lakshmana devoted to his brother, is afflicted with grief, indeed fate is invincible.

रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः ।
नात्यर्थं क्षुभ्यते देवी गङ्गेव जलदागमे ॥

The noble Sita, knowing the resoluteness of Rama and of the wise Lakshmana, does not agitate herself too much like the Ganges on the approach of the rainy season.

तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम् ।
राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा ॥

Raghava eminently deserves Sita equal to him in character, age, conduct, family and other auspicious marks. Sita also of dark-blue eyes deserves him equally.

अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः ।
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ।
निहतानि जनस्थाने शरैरग्निशिखोपमैः ॥

On account of this Sita of wide eyes, the highly powerful Vali was killed and fourteen thousand dreaded Rakshasas were killed in Jarasthana by arrows like to flaming fires.

सागरश्च मया क्रान्तः श्रीमान् नदनदीपतिः ।
अस्या हेतोर्विशालाक्ष्याः पुरी चेयं निरीक्षिता ॥

On account of this Sita of wide eyes the mighty ocean, lord of many rivers, was crossed by me and this city was seen.

यदि रामः समुद्रान्तां मेदिनीं परिवर्तयेत् ।
अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः ॥

If, for this lady's sake, Rama were to wander round the whole earth girt by the ocean and all the world, my opinion is that it is but proper.

राज्यं वा त्रिषु लोकेषु सीता वा जनकात्मजा ।
त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम्॥

The sovereignty of the three worlds or Sita, daughter of Janaka,—(which is better ?)—the entire sovereignty of the three worlds will not equal a fraction of Sita.

सर्वान् भोगान् परित्यज्य भर्तृस्नेहबलात्कृता ।
अचिन्तयित्वा दुःखानि प्रविष्टा निर्जनं वनम् ॥

Leaving off all pleasures and impelled strongly only by love of her husband, she entered the forest devoid of human beings, not caring for difficulties.

इमां तु शीलसंपन्नां द्रष्टुमर्हति राघवः ।
अस्या नूनं पुनर्लाभाद्राघवः प्रीतिमेष्यति ॥

Verily, Raghava deserves to see this virtuous lady. By regaining her Raghava will surely attain happiness.

कामभोगैः परित्यक्ता हीना बन्धुजनेन च ।
धारयत्यात्मनो देहं तत्समागमलालसा ॥

Deprived of love and enjoyments, and bereft of relations, she still keeps her body, being desirous of re-union with him.

नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान् ।
एकस्थहृदया नूनं राममेवानुपश्यति ॥

She does not see the demonesses nor those trees full of flowers and fruits. With her mind concentrated on one and only object, she sees Rama alone (everywhere).

भर्ता नाम परं नार्या भूषणं भूषणादपि ।
एषा विरहिता तेन भूषणार्हा न शोभते ॥

To a lady, the husband is indeed the highest ornament of all ornaments. Being separated from him, she, however beautiful, does not shine.

इमामसितकेशान्तां शतपत्रनिभेक्षणाम् ।
सुखार्हां दुःखितां दृष्ट्वा ममापि व्यथितं मनः ॥

Even my mind is distressed to see that Sita, having dark tresses, and eyes like lotus petals, is afflicted with grief, though deserving of happiness.

तथा विप्रेक्षमाणस्य वनं पुष्पितपादपम् ।
विचिन्वतश्च वैदेहीं किञ्चिच्छेषा निशाऽभवत् ॥

Whilst he was looking at the forest full of blossoming trees, and searching for Sita, only very little of the night was unspent.

षडङ्गवेदविदुषां क्रतुप्रवरयाजिनाम् ।
शुश्राव ब्रह्मघोषांश्च विरात्रे ब्रह्मरक्षसाम् ॥

And at that late time of the night, he heard the holy chanting of the Brahma-rakshasas who were experts in all the six ancillaries of the Vedas and who had performed the greatest sacrifices.

अथ मङ्गलवादित्रैः शब्दैः श्रोत्रमनोहरैः ।
प्राबुध्यत महाबाहुर्दशग्रीवो महाबलः ॥

Then the ten-necked and highly-heroic Ravana of mighty arms was roused by the sounds of auspicious instruments, melodious to the ears.

विबुध्य तु यथाकालं राक्षसेन्द्रः प्रतापवान् ।
अशोकवनिकामेव प्राविशत् सन्ततद्रुमाम् ॥
वृतः परमनारीभिः ताराभिरिव चन्द्रमाः ॥

After waking up, the effulgent lord of the Rakshasas entered, in due time, the Asoka garden which was full of trees; he was surrounded by choicest damsels like the moon by stars.

रावणोऽयं महाबाहुरिति संचिन्त्य वानरः ।
पत्रगुल्मान्तरे सक्तो हनुमान् संवृतोऽभवत् ॥

Thinking he must be the mighty-armed Ravana, Hanuman kept within a mass of leaves and concealed himself.

सीतामसितकेशान्ताम् उपावर्तत रावणः ॥

Ravana approached Sita with dark tresses

स तां पतिव्रतां दीनां निरानन्दां तपस्विनीम् ।
साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः ॥

Then Ravana, with sweet words and gestures, revealed himself (his desire) to Sita, chaste, miserable, joyless and living the life of an ascetic.

कामये त्वां विशालाक्षि बहुमन्यस्व मां प्रिये ।
भव मैथिलि भार्या मे मोहमेनं विसर्जय ॥

"O wide-eyed one, I love you; O dear one, honour me; O Sita, become my wife; leave this folly.

बह्वीनामुत्तमस्त्रीणाम् आहृतानामितस्ततः ।
सर्वासामेव भद्रं ते ममाग्रमहिषी भव ॥

Good betide you; become my foremost Queen among all these choice damsels who have been brought from far and near.

ऋद्धिं ममानुपश्य त्वं श्रियं भद्रे यशश्च मे ।
किं करिष्यसि रामेण सुभगे चीरवाससा ॥

O good one, look at my prosperity, fortune and fame. O fortunate one, what will you do with Rama, clad in bark?

निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः ।
व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ॥

Rama is now devoid of victory and deprived of fortune and is a wanderer in the forest. He is practising austerities and sleeps on the bare earth. I doubt whether he lives or not."

तस्य तद्वचनं श्रुत्वा सीता रौद्रस्य रक्षसः ।
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता ॥

Hearing these words of the terrible Rakshasa, Sita threw a blade of grass between, and smiling innocently, replied :

निवर्तय मनो मत्तः स्वजने क्रियतां मनः ॥

"Turn back your desire from me. Let it be fixed on your own people.

न मां प्रार्थयितुं युक्तं सुसिद्धिमिव पापकृत् ।
अकार्यं न मया कार्यमेकपत्न्या विगर्हितम् ॥

It is not proper for you to solicit me, any more than for a sinner to seek final emancipation. Devoted to one husband, the forbidden deed may not be done by me.

नाहमौपयिकी भार्या परभार्या सती तव ॥

I am no fit wife to you being the faithful wife of another.

साधु धर्ममवेक्षस्व साधु साधुव्रतं चर ।
यथा तव तथाऽन्येषां दारा रक्ष्या निशाचर ॥

Look to *dharma* carefully; follow carefully the rule of the good; O Rakshasa, the wives of others must be protected like your own.

इह सन्तो न वा सन्ति सतो वा नानुवर्तसे ।
तथा हि विपरीता ते बुद्धिराचारवर्जिता ॥

Either there are no good people here, or if there are, you don't follow them, seeing that your bent of mind is perverse and contrary to righteousness.

विदितः स हि धर्मज्ञः शरणागतवत्सलः ।
तेन मैत्री भवतु ते यदि जीवितुमिच्छसि ॥

That righteous-minded Rama is indeed well known to be kind to those who seek his refuge. Therefore, if you desire to live, let friendship with him be established.

मां चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि ।
एवं हि ते भवेत् स्वस्ति संप्रदाय रघूत्तमे ॥

It behoves you therefore to restrain yourself and take me back to him. If you render me thus to Rama, the best of Raghus, good will attend you.

अन्यथा त्वं हि कुर्वाणो वधं प्राप्स्यसि रावण ॥

O Ravana, if you do otherwise, you will meet your death."

सीताया वचनं श्रुत्वा परुषं राक्षसाधिपः ।
प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम् ॥

Hearing the harsh words of Sita, the King of the Rakshasas replied harshly to Sita, of comely looks :

वामः कामो मनुष्याणां यस्मिन् किल निबध्यते।
जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ।
एतस्मात्कारणान्न त्वां घातयामि वरानने ॥

"Among men, love is indeed crooked. Towards the person on whom it is fixed only compassion and affection arise. It is because of this reason, O beautiful-faced one, I do not kill you.

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः।
ततः शयनमारोह मम त्वं वरवर्णिनि ॥

Two months more have to be kept by me, being the limit prescribed by me to you. Then you must come to my bed, O beautiful one.

ऊर्ध्वं द्वाभ्यां तु मासाभ्यां भर्तारं मामनिच्छतीम्।
मम त्वां प्रातराशार्थम् आरभन्ते महानसे ॥

If even after the expiry of two months, you do not desire me for your husband, they will prepare you in the kitchen for my morning meal."

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः ।
प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् ॥

Saying thus to Sita, king Ravana of ten heads, the vanquisher of foes, departed, causing the earth to quake, as it were.

हनुमानपि विश्रान्तः सर्वं शुश्राव तत्त्वतः ।
ततो बहुविधां चिन्तां चिन्तयामास वानरः ॥

Hanuman, too, having rested, heard everything in truth. Then the monkey thought various kinds of thoughts:

यां कपीनां सहस्राणि सुबहून्ययुतानि च ।
दिक्षु सर्वासु मार्गन्ते सेयमासादिता मया ॥

"She, whom the monkeys search for in their thousands and millions in all directions—she has been seen by me.

अहमाश्वासयाम्येनां पूर्णचन्द्रनिभाननाम् ।
राममक्लिष्टकर्माणं स्वबन्धुमनुकीर्तयन् ॥

I shall console her, whose face is as beautiful as the full moon, by praising my friend Rama of benign actions."

सोऽवतीर्य द्रुमात्तस्माद्विद्रुमप्रतिमाननः ।
विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ॥

तामब्रवीन्महातेजा हनुमान् मारुतात्मजः ।
शिरस्यञ्जलिमाधाय सीतां मधुरया गिरा ॥

Descending from that tree, the effulgent Hanuman, the son of Vayu, having a coral red countenance and bearing himself humbly,

approached Sita and saluted her with folded hands placed on his head and told her in a sweet voice :

का त्वं भवसि कल्याणि त्वमनिन्दितलोचने ॥

" O auspicious Lady, who are you, of lovely eyes ?

महिषी भूमिपालस्य राजकन्याऽसि मे मता ॥

It is my belief that you are a princess and the queen of a king.

रावणेन जनस्थानाद्बलादपहृता यदि ।
सीता त्वमसि भद्रं ते तन्ममाचक्ष्व पृच्छतः ॥

If you are the person who was carried away forcibly from Janasthana by Ravana, you are indeed Sita. Good betide you. Tell me who ask you.

यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम् ।
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ॥

From your wretched condition, super-human beauty and ascetic garb, you are surely the queen of Rama."

सा तस्य वचनं श्रुत्वा रामकीर्तनहर्षिता ।
उवाच वाक्यं वैदेही हनुमन्तं द्रुमाश्रितम् ॥

Hearing his words and delighted at the mention of Rama's name, Vaidehi said these words to Hanuman who was on the tree :

स्नुषा दशरथस्याहं शत्रुसैन्यप्रमाथिनः ।
दुहिता जनकस्याहं वैदेहस्य महात्मनः ।
सीता च नाम नाम्नाऽहं भार्या रामस्य धीमतः॥

"I am the daughter-in-law of Dasaratha, the destroyer of the armies of enemies. I am the daughter of the high-souled Janaka, the king of the Videhas. I am by name Sita and the wife of the wise Rama.

वसतो दण्डकारण्ये तस्याहममितौजसः ।
रक्षसाऽपहृता भार्या रावणेन दुरात्मना ॥

Whilst living in the Dandaka forest, I, the wife of that Rama of immeasurable effulgence, was carried off by the wicked Ravana.

द्वौ मासौ तेन मे कालो जीवितानुग्रहः कृतः ।
ऊर्ध्वं द्वाभ्यां तु मासाभ्यां ततस्त्यक्ष्यामि जीवितम्॥

Two months have been fixed by him as the period of grace for my life. After the expiry of those two months, I will quit this life."

तस्यास्तद्वचनं श्रुत्वा हनुमान् हरियूथपः ।
दुःखाद्दुःखाभिभूतायाः सान्त्वमुत्तरमब्रवीत् ॥

Hearing those words of that lady who was overpowered with grief, Hanuman, the leader of the monkey-hosts, himself distressed, uttered this soothing reply :

अहं रामस्य सन्देशाद्देवि दूतस्तवागतः ।
वैदेहि कुशली रामस्त्वां च कौशलमब्रवीत् ॥

"O Queen, at the command of Rama, I am come to you as his messenger. O Vaidehi, Rama is well and he enquired of your welfare.

लक्ष्मणश्च महातेजा भर्तुस्तेऽनुचरः प्रियः ।
कृतवाञ्शोकसन्तप्तः शिरसा तेऽभिवादनम् ॥

And the highly effulgent Lakshmana also who is a dear follower of your husband, makes his obeisance to you with his head, being highly distressed with grief."

सा तयोः कुशलं देवी निशम्य नरसिंहयोः ।
प्रीतिसंहृष्टसर्वाङ्गी हनुमन्तमथाब्रवीत् ॥

Hearing of the welfare of those two best of men, the queenly Sita, thrilled all over with joy, spoke thus to Hanuman :

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे ।
एति जीवन्तमानन्दो नरं वर्षशतादपि ॥

" Verily, the auspicous saying of the people appears to me to be true that, though after a hundred years, joy comes to a man if he but lives.

क्व ते रामेण संसर्गः कथं जानासि लक्ष्मणम् ।
वानराणां नराणां च कथमासीत् समागमः ॥

Where did you meet Rama ? How do you know Lakshmana ? How did monkeys and men come together ?

यानि लिङ्गानि रामस्य लक्ष्मणस्य च वानर ।
तानि भूयः समाचक्ष्व न मां शोकः समाविशेत् ॥

O monkey, narrate once again the distinguishing marks of Rama and Lakshmana, (so that) sorrow may not possess me."

एवमुक्तस्तु वैदेह्या हनुमान् मारुतात्मजः ।
ततो रामं यथातत्त्वम् आख्यातुमुपचक्रमे ॥

Being thus told by Vaidehi, Hanuman, the son of Vayu, began then to describe Rama exactly :

रामः कमलपत्राक्षः सर्वभूतमनोहरः ।
रूपदाक्षिण्यसंपन्नः प्रसूतो जनकात्मजे ॥

"O daughter of Janaka, Rama has eyes like lotus-petals and draws the hearts of all beings. He was born endowed with beauty and goodness.

तेजसाऽऽदित्यसंकाशः क्षमया पृथिवीसमः ।
बृहस्पतिसमो बुध्या यशसा वासवोपमः ॥

He is like the Sun in effulgence and is equal to the Earth in patience. In intellect he is equal to Brihaspati and he is the equal of Indra in fame.

रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता ।
मर्यादानां च लोकस्य कर्ता कारयिता च सः ॥

He is the protector of all living beings as well as of his own kith and kin. He creates distinctions among people and has them observed.

सत्यधर्मपरः श्रीमान् संग्रहानुग्रहे रतः ।
देशकालविभागज्ञः सर्वलोकप्रियंवदः ॥

He is devoted to Truth and Dharma. He is full of riches and keen on its

acquisition and bountiful distribution. He knows the time and place for everything and is pleasant spoken to all.

भ्राताऽपि तस्य द्वैमात्रः सौमित्रिरपराजितः ।
अनुरागेण रूपेण गुणैश्चैव तथाविधः ॥

He has by his step-mother Sumitra, a brother who is unconquerable. He is exactly like him (Rama) in affection, beauty of form and virtuous qualities.

तावुभौ नरशार्दूलौ त्वद्दर्शनसमुत्सुकौ ।
विचिन्वन्तौ महीं कृत्स्नाम् अस्माभिरभिसङ्गतौ॥

Those two best of men, who are eager to see you, and who have been searching for you throughout the earth, came into contact with us.

ततस्त्वन्नाशजं शोकं रामस्याक्लिष्टकर्मणः ।
लक्ष्मणो वानरेन्द्राय सुग्रीवाय न्यवेदयत् ॥

Then Lakshmana explained to Sugriva, the king of the monkeys, the sorrow of Rama of benign deeds due to your loss.

ततस्त्वद्गात्रशोभीनि रक्षसा ह्रियमाणया ।
यान्याभरणजालानि पातितानि महीतले ।
तानि रामाय दत्तानि मयैवोपहृतानि च ॥

Then all those ornaments which bedecked your body and which you caused to drop on the earth when you were carried off by the demon,—those ornaments which had been brought together by me, were given to Rama.

तान्यङ्के दर्शनीयानि कृत्वा बहुविधं तव ।
तेन देवप्रकाशेन देवेन परिदेवितम् ॥

Placing those beautiful ornaments of yours on his lap, lamentations of various kinds were indulged in by Rama who was shining like a god.

स त्वां मनुजशार्दूलः क्षिप्रं प्राप्स्यति राघवः ।
समित्रबान्धवं हत्वा रावणं जनकात्मजे ॥

O daughter of Janaka, that Raghava, foremost of men, will regain you quickly after killing Ravana along with his friends and relatives.

सहितौ रामसुग्रीवावुभावकुरुतां तदा ।
समयं वालिनं हन्तुं तव चान्वेषणं तथा ॥

Then Rama and Sugriva entered into a mutual contract, to kill Vali and to search for you.

ततो निहत्य तरसा रामो वालिनमाहवे ।
सर्वर्क्षहरिसङ्घानां सुग्रीवमकरोत् पतिम् ॥

After killing Vali quickly in battle, Rama made Sugriva the lord of all the hosts of monkeys and bears.

रामसुग्रीवयोरैक्यं देव्येवं समजायत ।
हनुमन्तं च मां विद्धि तयोर्दूतमिहागतम् ॥

O Queen, the friendship between Rama and Sugriva arose thus. Know me to be Hanuman, their messenger, who has come here (to you).

स्वराज्यं प्राप्य सुग्रीवः समानीय महाकपीन् ।
त्वदर्थं प्रेषयामास दिशो दश महाबलान् ॥

After obtaining his own kingdom, Sugriva gathered together all the strong great monkeys and sent them after you in all the ten directions.

आदिष्टा वानरेन्द्रेण सुग्रीवेण वनौकसः ।
चरन्ति वसुधां कृत्स्नां वयमन्ये च वानराः ॥

Being ordered by Sugriva, the lord of the monkeys, myself and all other forest-dwelling monkeys are wandering throughout the earth.

विश्वासार्थं तु वैदेहि भर्तुरुक्ता मया गुणाः ।
अचिराद्राघवो देवि त्वामितो नयिताऽनघे ॥

O Vaidehi, it was to inspire confidence that all the virtues of my Lord (Rama) were recounted by me. O sinless Queen, Raghava will take you hence ere long.

एतत्ते सर्वमाख्यातं समाश्वसिहि मैथिलि ।
रामनामाङ्कितं चेदं पश्य देव्यङ्गुलीयकम् ॥

Now everything has been told you. O Maithili, be comforted. O Queen, look at this ring which is marked with Rama's name.

प्रत्ययार्थं तवानीतं तेन दत्तं महात्मना ।
समाश्वसिहि भद्रं ते क्षीणदुःखफला ह्यसि ॥

To inspire confidence, it was brought to you, being given by the high-souled one (Rama). Be comforted. Good betide you. Experience of sorrow is at an end for you.

गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषणम् ।
भर्तारमिव संप्राप्ता जानकी मुदिताऽभवत् ॥

Taking the ornament of her husband's hand and looking at it, Janaki became delighted as if she had actually got her husband.

ततः सा ह्रीमती बाला भर्तृसन्देशहर्षिता ।
परितुष्टा प्रियं कृत्वा प्रशशंस महाकपिम् ॥

Then that modest young lady, delighted at the message from her husband, welcomed the great monkey Hanuman with affection and praised him:

विक्रान्तस्त्वं समर्थस्त्वं प्राज्ञस्त्वं वानरोत्तम ।
येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम् ॥

"O best of monkeys, you are valorous, clever and wise in that singlehanded you have attacked this abode of the Rakshasas.

दिष्ट्या स कुशली रामो धर्मात्मा सत्यसङ्गरः ।
लक्ष्मणश्च महातेजाः सुमित्रानन्दवर्धनः ॥

By my good luck, is the righteous-minded and truthful Rama in good health and Lakshmana of great effulgence and the promoter of the joy of Sumitra?

कुशली यदि काकुत्स्थः किं न सागरमेखलाम् ।
महीं दहति कोपेन युगान्ताग्निरिवोत्थितः ॥

If Rama (Kakutstha) is really well, why does he not burn this earth girt by the ocean with his ire like the surging fire of dissolution ?

अथ वा शक्तिमन्तौ तौ सुराणामपि निग्रहे ।
ममैव तु न दुःखानाम् अस्ति मन्ये विपर्ययः ॥

But no ; they are quite capable of defeating even the celestials. I think the end of my miseries has not arrived as yet.

कच्चिन्न व्यथितो रामः कच्चिन्न परितप्यते ।
उत्तराणि च कार्याणि कुरुते पुरुषोत्तमः ॥

Is not Rama agitated ? Does he not grieve ? Does that foremost of men take the further steps (calculated to rescue me) ?

कच्चिन्न विगतस्नेहः विवासान्मयि राघवः ।
कच्चिन्मां व्यसनादस्मात् मोक्षयिष्यति वानर ॥

Has Raghava lost his affection for me, because of my exile ? O monkey, will he rescue me from this distress ?"

सीताया वचनं श्रुत्वा मारुतिर्भीमविक्रमः ।
शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत् ॥

Hearing the words of Sita, Maruti of terrible prowess, placed his folded hands on his head and spoke these words in reply :

न त्वामिहस्थां जानीते रामः कमललोचने ।
तेन त्वां नानयत्याशु शचीमिव पुरन्दरः ॥

"O lotus-eyed one, Rama does not know that you are here. That is why he has not taken you away quickly as Indra did his queen Sachi.

श्रुत्वैव तु वचो मह्यं क्षिप्रमेष्यति राघवः ।
चमूं प्रकर्षन् महतीं हर्यृक्षगणसंकुलाम् ॥

Immediately on hearing my words, Raghava will come here quickly, leading a large army of monkeys and bears.

विष्टम्भयित्वा बाणौघैरक्षोभ्यं वरुणालयम् ।
करिष्यति पुरीं लङ्कां काकुत्स्थः शान्तराक्षसाम्॥

Causing the imperturbable ocean to be still (by means of a bridge) Rama (Kakutstha) will make the city of Lanka devoid of Rakshasas by means of his terrible arrows.

तवादर्शनजेनार्ये शोकेन स परिप्लुतः ।
न शर्म लभते रामः सिंहार्दित इव द्विपः ॥

O noble lady, worried with grief on account of not seeing you, Rama does not get any peace of mind like an elephant smitten by a lion.

न मांसं राघवो भुङ्क्ते न चापि मधु सेवते ।
वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम् ॥

Raghava does not eat any flesh nor does he drink honey. He eats only boiled rice and forest produce as prescribed (for the ascetic) always in the fifth part of the day (evenings).

अनिद्रस्सततं रामः सुप्तोऽपि च नरोत्तमः ।
सीतेति मधुरां वाणीं व्याहरन् प्रतिबुध्यते ॥

Rama, best of men, has no sleep usually. And even when he sleeps, he wakes up uttering the sweet words 'Sita, Sita'.

अभिज्ञानं प्रयच्छ त्वं जानीयाद्राघवो हि यत् ।
ब्रूहि यद्राघवो वाच्यो लक्ष्मणश्च महाबलः ॥

Give me some token that Raghava may recognise it, and tell me that which Raghava and Lakshmana the strong should be told."

इत्युक्तवति तस्मिंश्च सीता सुरसुतोपमा ।
उवाच शोकसन्तप्ता हनुमन्तं प्लवङ्गमम् ॥

When he had spoken thus, Sita, equal to the daughter of a god, said in sore grief to the monkey Hanuman :

कौसल्या लोकभर्तारं सुषुवे यं मनस्विनी ।
तं ममार्थे सुखं पृच्छ शिरसा चाभिवादय ॥

"Enquire in my name after the welfare of him whom the noble Kausalya bore and who is the lord of the world ; and salute him with (bowed) head.

वृद्धोपसेवी लक्ष्मीवान् शक्तो न बहुभाषिता ।
राजपुत्रप्रियः श्रेष्ठः सदृशः श्वशुरस्य मे ॥

मत्तः प्रियतरो नित्यं भ्राता रामस्य लक्ष्मणः ।
यं दृष्ट्वा राघवो नैव वृत्तमार्यमनुस्मरेत् ॥

स ममार्थाय कुशलं वक्तव्यो वचनान्मम ।
मृदुर्नित्यं शुचिर्दक्षः प्रियो रामस्य लक्ष्मणः ॥

That Lakshmana, servant of elders, possessor of auspiciousness, capable, no great talker, best of those dear to Prince Rama, a worthy son to my father-in-law, always dearer to brother Rama than myself and seeing whom Raghava does not even remember his deceased father—that

Lakshmana should be asked of his welfare, as from me. For Lakshmana is always gentle and pure and competent and dear to Rama.

यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत् ।
त्वमस्मिन् कार्यनियोगे प्रमाणं हरिसत्तम ॥

O best of monkeys, you are my sole refuge in the conduct of this business so that Rama should end my woes.

राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत् ।
इदं ब्रूयाश्च मे नाथं शूरं रामं पुनः पुनः ॥

Through this attempt of yours, Raghava should bestir himself. Tell this to my heroic lord Rama, again and again :

जीवितं धारयिष्यामि मासं दशरथात्मज ।
ऊर्ध्वं मासान्न जीवेयं सत्येनाहं ब्रवीमि ते ॥

'O Rama, son of Dasaratha, I shall keep up my life for a month. Beyond that month, I will not live. I tell this to you with an oath.' "

ततो वस्त्रगतं मुक्त्वा दिव्यं चूडामणिं शुभम् ।
प्रदेयो राघवायेति सीता हनुमते ददौ ॥

Then, taking out the auspicious and highly effulgent Chudamani (hair-jewel) that was tied in her cloth, Sita gave it to Hanuman saying 'this must be given to Raghava'.

प्रतिगृह्य ततो वीरो मणिरत्नमनुत्तमम् ।
अङ्गुल्या योजयामास न ह्यस्य प्राभवद्भुजः ॥

Then, receiving that unsurpassed and excellent jewel, the heroic Hanuman tried to put it on his finger but his finger was not sufficient for it.

मणिरत्नं कपिवरः प्रतिगृह्याभिवाद्य च ।
हृदयेन गतो रामं शरीरेण तु विष्ठितः ॥

Taking that excellent jewel and saluting her, the best of monkeys transported himself mentally to where Rama was, though he stood there physically.

तस्माद्देशादपक्रम्य चिन्तयामास वानरः ॥

After moving away from that place, the monkey indulged in thought:

अल्पशेषमिदं कार्यं दृष्टेयमसितेक्षणा ।
त्रीनुपायानतिक्रम्य चतुर्थ इह दृश्यते ॥

A little of this business still remains to be done. The dark-eyed Sita has been seen.

Going beyond the first three expedients, the fourth now comes into view.

कार्ये कर्मणि निर्दिष्टे यो बहून्यपि साधयेत्।
पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥

When a task has been allotted, he who performs several others also without prejudice to the first task, is indeed a fit person for the accomplishment of the task.

न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः ।
यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने ॥

Even to a small task in this world, no single item is enough for full accomplishment. Therefore he who seeks his purpose in many ways will succeed in accomplishing it.

इदमस्य नृशंसस्य नन्दनोपममुत्तमम् ।
वनं विध्वंसयिष्यामि शुष्कं वनमिवानलः ॥
अस्मिन् भग्ने ततः कोपं करिष्यति दशाननः ॥

I will destroy this excellent garden of the wicked Rakshasa, equal to Nandana, even as fire destroys a dry jungle. When this is ruined, the ten-faced Ravana will become angry."

ततस्तु हनुमान् वीरो बभञ्ज प्रमदावनम् ।
चकार सुमहद्रूपं राक्षसीनां भयावहम् ॥

Then the heroic Hanuman destroyed that garden of the damsels and made his form so big as to strike terror among the Rakshasa women.

ततस्तं गिरिसंकाशं राक्षस्यो विकृताननाः ।
विरूपं वानरं भीममाख्यातुमुपचक्रमुः ॥

Then the Rakshasa women, of deformed faces, began to describe the evil-looking horrid monkey who resembled a mountain :

अशोकवनिकामध्ये राजन् भीमवपुः कपिः ।
सीतया कृतसंवादस्तिष्ठत्यमितविक्रमः ॥

" O king, in the middle of the Asoka garden there is a monkey of terrific body and immeasurable prowess, who is conversing with Sita.

तेन त्वद्भुतरूपेण यत्तत्तव मनोहरम् ।
नानामृगगणाकीर्णं प्रमृष्टं प्रमदावनम् ॥

By that monkey of wonderful form, your garden of the damsels, which is full of various kinds of animals and which is a delight to your heart, has been destroyed.

न तत्र कश्चिदुद्देशो यस्तेन न विनाशितः ।
यत्र सा जानकी सीता न स तेन विनाशितः ॥

There is no space in it that has not been destroyed by him. Only that place where Janaki is, has not been destroyed by him.

जानकीरक्षणार्थं वा श्रमाद्वा नोपलक्ष्यते ॥

It is not known whether it was for the sake of protecting Janaki or the monkey was too much fatigued."

राक्षसीनां वचः श्रुत्वा रावणो राक्षसेश्वरः ।
आत्मनः सदृशान् शूरान् किंकरान् नाम राक्षसान्॥
व्यादिदेश महातेजा निग्रहार्थं हनूमतः ॥

Hearing the words of the Rakshasa women, Ravana, the lord of Rakshasas and possessed of great effulgence, ordered the Rakshasas called Kinkaras who were equal to him in valour, to catch Hanuman.

ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः ।
आजघ्नुर्वानरश्रेष्ठं शरैश्चादित्यसंनिभैः ॥

Equipped with variegated maces, bludgeons, golden *angadas* and arrows blazing like the sun, they attacked the best of monkeys.

ततः स किङ्करान् हत्वा हनुमान् दर्शयन् बलम्।
चैत्यप्रासादमुत्प्लुत्य मेरुशृङ्गमिवोन्नतम्।
धृष्टमास्फोटयामास लङ्कां शब्देन पूरयन्॥

Then, killing the *kinkaras* and exhibiting his strength, Hanuman jumped on to the palace of *chaitya* (temple) which rose as high as a mountain-peak and struck it fearlessly filling Lanka with the sound.

अस्त्रविज्जयतां रामो लक्ष्मणश्च महाबलः।
राजा जयति सुग्रीवो राघवेणाभिपालितः॥

"Victory to Rama, expert in arms and to Lakshmana of great strength. Victory to Sugriva the king, who is protected by Raghava:

दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः।
हनुमान् शत्रुसैन्यानां निहन्ता मारुतात्मजः॥

I am the servant of Rama, the Lord of the Kosalas and of benign deeds. I am Hanuman, the vanquisher of hostile forces and the son of Vayu.

न रावणसहस्रं मे युद्धे प्रतिबलं भवेत्॥

Even a hundred Ravanas cannot match me in battle.

अर्दयित्वा पुरीं लङ्काम् अभिवाद्य च मैथिलीम् ।
समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥

Having destroyed the city of Lanka and saluted Maithili, I will depart, with my object fulfilled, while all the Rakshasas are looking on."

एवमुक्त्वा महाबाहुश्चैत्यस्थो हरियूथपः ।
ननाद भीमनिर्ह्रादो रक्षसां जनयन् भयम् ॥

Having spoken thus, the lord of the monkeys, possessed of mighty arms and a terrific voice, stood on the *Chaitya* and roared a terrific roar, striking terror into the Rakshasas.

ततस्तैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः ।
स रथी धन्विनां श्रेष्ठः शस्त्रज्ञोऽस्त्रविदां वरः ॥
हनूमन्तमभिप्रेत्य जगाम रणपण्डितः ॥

Then, being honoured by his own beloved followers, and seated in his car, Indrajit, foremost of bowmen, well-versed in archery, best of swordsmen, and past-master of warfare, went seeking Hanuman.

तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ ॥
सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ॥

Those two, possessed of speed, well-versed in the art of warfare, fought excellently to the joy of all beings.

ततः पैतामहं वीरः सोऽस्त्रमस्त्रविदां वरः ।
संदधे सुमहातेजास्तं हरिप्रवरं प्रति ॥

Then the heroic Indrajit, the foremost of those well-versed in archery and possessed of exceedingly great effulgence, let loose the arrow of Brahma against Hanuman, the foremost of monkeys.

तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः ।
अभवन्निर्विचेष्टश्च पपात च महीतले ॥

Then the monkey Hanuman, being bound by that arrow of the Rakshasa, became still and fell down on the earth.

तं मत्तमिव मातङ्गं बद्धं कपिवरोत्तमम् ।
राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥

The Rakshasas informed Ravana the lord of the Rakshasas that the foremost of monkeys had been bound like an intoxicated elephant.

स तैः संपीड्यमानोऽपि रक्षोभिर्भीमविक्रमैः ।
विस्मयं परमं गत्वा रक्षोधिपमवैक्षत ॥

Though tormented by the Rakshasas, of terrible prowess, Hanuman eyed the lord of the Rakshasas, being struck with great wonder.

भ्राजमानं ततो दृष्ट्वा हनुमान् राक्षसेश्वरम् ।
मनसा चिन्तयामास तेजसा तस्य मोहितः ॥

Hanuman looked at the effulgent lord of the Rakshasas and then thought within himself being fascinated by his splendour:

अहो रूपमहो धैर्यम् अहो सत्त्वमहो द्युतिः ।
अहो राक्षसराजस्य सर्वलक्षणयुक्तता ॥

"What beauty, what courage, what strength and what effulgence! Indeed, all high attributes are possessed by the king of the Rakshasas.

यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः ।
स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥

If unrighteousness were not too strong in this lord of the Rakshasas, he could indeed be the protector of the world of the gods even with Indra."

तं समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः।
वाक्यमर्थवदव्यग्रस्तमुवाच दशाननम् ॥

Looking at the strong and highly powerful ten-faced Ravana, Hanuman, the mighty monkey-chief, spoke these weighty words in an unperturbed manner :

अहं तु हनुमान् नाम मारुतस्यौरसः सुतः ॥
सीतायास्तु कृते तूर्णं शतयोजनमायतम् ।
समुद्रं लङ्घयित्वैव तां दिदृक्षुरिहागतः ॥
भ्रमता च मया दृष्टा गृहे ते जनकात्मजा ॥

"I am the direct son of Vayu, Hanuman is my name. On account of Sita, I crossed quickly the ocean which extends a hundred *yojanas* and have come here to see her. And going through your house, I have seen the daughter of Janaka.

तद्भवान् दृष्टधर्मार्थस्तपःकृतपरिग्रहः ।
परदारान् महाप्राज्ञ नोपरोद्धुं त्वमर्हसि ॥

Therefore, O highly wise one, you, who have realised the essence of dharma, and who have made great acquisitions through penance, should not keep in captivity the wives of other people.

न हि धर्मविरुद्धेषु बह्वपायेषु कर्मसु ।
मूलघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥

Wise men like you do not engage in courses which are opposed to righteousness, which involve many dangers and which will destroy them at the very root.

तत् त्रिकालहितं वाक्यं धर्म्यमर्थानुबन्धि च ।
मन्यस्व नरदेवाय जानकी प्रतिदीयताम् ॥

Therefore pay heed to my advice which will secure your welfare in the past, present and future, which is based on dharma and which follows the Sastra. Give back Sita to Rama, the best of men."

तस्य तद्वचनं श्रुत्वा वानरस्य महात्मनः ।
आज्ञापयद्वधं तस्य रावणः क्रोधमूर्च्छितः ॥

Hearing those words of the high-souled monkey, Ravana, beside himself with anger, ordered his killing.

वधे तस्य समाज्ञप्ते रावणेन दुरात्मना ।
निवेदितवतो दौत्यं नानुमेने विभीषणः ॥

When the killing of the monkey was ordered by the wicked Ravana, Vibhishana did not approve of the killing of one who had declared himself a messenger.

तस्य तद्वचनं श्रुत्वा दशग्रीवो महात्मनः ।
देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत् ॥

Hearing those words of his high-souled brother, suited to time and place, the ten-necked Ravana replied him thus :

कपीनां किल लाङ्गूलमिष्टं भवति भूषणम् ।
तदस्य दीप्यतां शीघ्रं तेन दग्धेन गच्छतु ॥

"To monkeys the tail indeed is a prized ornament. Let that be set fire to immediately. With his tail blazing, let him go."

तस्य तद्वचनं श्रुत्वा राक्षसाः कोपकर्कशाः ।
वेष्टयन्ति स्म लाङ्गूलं जीर्णैः कार्पासजैः पटैः ॥

Hearing his words, the Rakshasas, cruel through wrath, wrapped up his tail with torn pieces of cotton cloth.

तैलेन परिषिच्याथ तेऽग्निं तत्राभ्यपातयन् ॥

And bathing it with oil, they set fire to it.

लाङ्गूलं संप्रदीप्तं तद् द्रष्टुं तस्य हनूमतः ।
सहस्त्रीबालवृद्धाश्च जग्मुः प्रीतिं निशाचराः ॥

Seeing the tail of Hanuman in flames, all the Rakshasas, young and old, along with the women, rejoiced.

वीक्षमाणस्ततो लङ्कां कपिः कृतमनोरथः ।
वर्धमानसमुत्साहः कार्यशेषमचिन्तयत् ॥

Then, the monkey, looking at Lanka, with his desire fulfilled and his enthusiasm heightened, reflected on what remained to be done:

वनं तावत् प्रमथितं प्रकृष्टा राक्षसा हताः ।
बलैकदेशः क्षपितः शेषं दुर्गविनाशनम् ॥

"The wood has been destroyed. The foremost Rakshasas have been slain. A portion of the army has been extinguished. What remains is only the destruction of the fortress.

दुर्गे विनाशिते कर्म भवेत् सुखपरिश्रमम्।
अल्पयत्नेन कार्येऽस्मिन् मम स्यात् सफलः श्रमः॥

When the fortress is destroyed, my labour would be crowned with pleasure. With a little more effort in this affair, all my labour will become fruitful.

यो ह्ययं मम लाङ्गूले दीप्यते हव्यवाहनः।
अस्य सन्तर्पणं न्याय्यं कर्तुमेभिर्गृहोत्तमैः॥

The fire that is burning on my tail—its proper satisfaction is with the offering of these excellent houses."

ततः प्रदीप्तलाङ्गूलः सविद्युदिव तोयदः।
भवनाग्रेषु लङ्काया विचचार महाकपिः॥

Then, with his flaming tail like unto a cloud encircled by lightning, Hanuman the great monkey wandered forth on the tops of the mansions of Lanka.

गृहाद्गृहं राक्षसानामुद्यानानि च वानरः।
वीक्षमाणो ह्यसन्त्रस्तः प्रासादांश्च चचार सः॥

From house to house and through gardens that monkey went along without fear, looking at the upper terraces.

लङ्कां समस्तां सन्दीप्य लाङ्गूलाग्निं महाबलः ।
निर्वापयामास तदा समुद्रे हरिसत्तमः ॥

After setting the whole of Lanka on fire, that foremost of monkeys, possessed of great strength, extinguished in the ocean the fire in his tail.

ततस्तां शिंशुपामूले जानकीं पर्यवस्थिताम् ।
गमनाय मतिं कृत्वा वैदेहीमभ्यवादयत् ॥

Then, after making up his mind to return, he saluted Janaki, the daughter of the king of the Videhas, who was seated at the base of the *Simsupa* tree.

स लिलङ्घयिषुर्भीमं सलीलं लवणार्णवः ।
कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः ॥
निपपात महेन्द्रस्य शिखरे पादपाकुले ॥

Desirous of crossing over the terrible salty ocean full of waves as if in sport, the monkey rose up in the sky and came down on the top of the Mahendra mountain, crowded with trees.

ततस्ते प्रीतमनसः सर्वे वानरपुङ्गवाः ।
हनूमन्तं महात्मानं परिवार्योपतस्थिरे ॥

Then, all the mighty monkeys stood round the high-souled Hanuman, with their hearts rejoicing.

प्रहृष्टवदनाः सर्वे तमरोगमुपागतम् ।
उपायनानि चादाय मूलानि च फलानि च ॥
प्रत्यर्चयन् हरिश्रेष्ठं हरयो मारुतात्मजम् ॥

All the monkeys, with pleased countenances, welcomed Hanuman, the foremost of monkeys, who had returned unscathed, with various kinds of offerings of roots and fruits.

हनूमांस्तु गुरून् वृद्धान् जाम्बवत्प्रमुखांस्तदा ।
कुमारमङ्गदं चैव सोऽवन्दत महाकपिः ॥

And Hanuman, the great monkey, paid obeisance to all his elders and teachers like Jambavan, and to Prince Angada.

हनूमानब्रवीद्धृष्टस्तदा तान् वानरर्षभान् ॥

Then Hanuman, highly satisfied, said to those mighty monkeys:

अशोकवनिकासंस्था दृष्टा सा जनकात्मजा ।
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिन्दिता ॥

"Janaka's blameless daughter has been found,—kept in the middle of the Asoka wood and being guarded by highly terrific Rakshasa women.

सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्च कर्शिता।
प्रतिपत्पाठशीलस्य विद्येव तनुतां गता॥

She, lean already by nature, is now emaciated on account of exile like the learning of one who ia addicted to study on *pratipad* (the first day of the lunar fortnight.)

प्रीतिमन्तस्ततः सर्वे वायुपुत्रपुरस्सराः।
महेन्द्राद्रिं परित्यज्य पुप्लुवुः प्लवगर्षभाः॥

Then all the mighty monkeys with the son of Vayu] at their head, being highly pleased, leapt over the sky, leaving the Mahendra mountain behind.

प्लवमानाः खमुत्पत्य ततस्ते काननौकसः।
निपेतुर्हरिराजस्य समीपे राघवस्य च॥

Ascending the sky and jumping through, all the monkeys came down to the ground in the vicinity of the king of the monkeys and of Raghava.

हनुमांश्च महाबाहुः प्रणम्य शिरसा ततः ।
नियतामक्षतां देवीं राघवाय न्यवेदयत् ॥

Then the mighty armed Hanuman bowed with his head to Raghava and informed him of Sita the queen being without stain and without scathe.

तत्र लङ्केति नगरी रावणस्य दुरात्मनः ।
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे ॥

" There is on the southern bank of the southern ocean a City called Lanka which belongs to the wicked Ravana.

तत्र सीता मया दृष्टा रावणान्तःपुरे सती ।
संन्यस्य त्वयि जीवन्ती रामा राम मनोरथम् ॥

O Rama, there, in Ravana's seraglio Sita was by me found alive, charming, virtuous, with all desire concentrated on you.

सा मया नरशार्दूल विश्वासमुपपादिता ।
रामसुग्रीवसख्यं च श्रुत्वा प्रीतिमुपागता ॥

O best of men, she was inspired with confidence by me. Hearing of the friendship between Rama and Sugriva, she rejoiced.

अभिज्ञानं च मे दत्तं यथावृत्तं तवान्तिके।
चित्रकूटे महाप्राज्ञ वायसं प्रति राघव ॥

O highly wise Raghava, as a token was also imparted to me as it happened the incident of the crow on Chitrakuta while you were near.

अयं चास्मै प्रदातव्यो यत्नात् सुपरिरक्षितः।
एष निर्यातितः श्रीमान् मया ते वारिसंभवः ॥

This auspicious jewel also which has been carefully preserved by me and which came out of the ocean, must be given to him.

जीवितं धारयिष्यामि मासं दशरथात्मज।
ऊर्ध्वं मासान्न जीवेयं रक्षसां वशमागता ॥

'O son of Dasaratha, I shall support my life only for a month more. Being in the clutches of the Rakshasas, I shall not live beyond one month.'

इति मामब्रवीत् सीता कृशाङ्गी वरवर्णिनी ॥

Thus did Sita, of emaciated body and rare beauty, tell me."

एवमुक्तो हनुमता रामो दशरथात्मजः।
तं तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्शितः।
नेत्राभ्यामश्रुपूर्णाभ्यां सुग्रीवमिदमब्रवीत् ॥

Being thus told by Hanuman, the grief-stricken Raghava, the son of Dasaratha, told Sugriva this with his eyes full of tears, after looking at that excellent jewel:

अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः ।
अस्याद्य दर्शनेनाहं प्राप्तां तामिव चिन्तये ॥

"This Jewel does indeed shine on the head of my beloved. Looking at it now, I fancy Sita herself returned.

चिरं जीवति वैदेही यदि मासं धरिष्यति ।
न जीवेयं क्षणमपि विना तामसितेक्षणाम् ॥

Vaidehi will have indeed lived long if she sustains herself for a month. But I cannot live even for a moment without the dark-eyed one.

नय मामपि तं देशं यत्र दृष्टा मम प्रिया ।
न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च ॥

Lead me also to that place where my beloved was seen (by you). I cannot tarry even for a moment after having obtained news of her.

मधुरा मधुरालापा किमाह मम भामिनी ।
मद्विहीना वरारोहा हनुमन् कथयस्व मे ॥

O Hanuman, tell me; what did my beautiful, sweet, sweet-voiced wife of beautiful hips, say to you, separated from me."

एवमुक्तस्तु हनुमान् राघवेण महात्मना ।
सीताया भाषितं सर्वं न्यवेदयत राघवे ॥

Being thus addressed by the high souled Raghava, Hanuman informed Raghava of all that was uttered by Sita thus:

हनुमन् सिंहसंकाशौ तावुभौ रामलक्ष्मणौ ।
सुग्रीवं च सहामात्यं सर्वान् ब्रूया ह्यनामयम् ॥

"O Hanuman, inform those two, Rama and Lakshmana, effulgent like lions, and Sugriva, his ministers and all, of my welfare.

यथा च स महाबाहुर्मां तारयति राघवः ।
अस्माद्दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि ॥

It behoves you to do that by which the mighty-armed Raghava shall rescue me from confinement within this ocean of sorrows."

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् ।
निशम्याहं ततः शेषं वाक्यमुत्तरमब्रवम् ॥

Hearing these sound, reasonable and affectionate words, I spoke the final reply thus :

मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ ।
त्वत्सकाशं महाभागे नृसिंहावागमिष्यतः ॥

"O highly fortunate lady, those two lion-like men (Rama and Lakshmana) mounted on my back, will come to your presence like the Sun and Moon just risen.

अरिघ्नं सिंहसंकाशं क्षिप्रं द्रक्ष्यसि राघवम् ।
लक्ष्मणं च धनुष्पाणिं लङ्काद्वारमुपस्थितम् ॥

You will see presently the lion-like Raghava, the slayer of his enemies and Lakshmana with bow in hand at the very door of Lanka.

निवृत्तवनवासं च त्वया सार्धमरिन्दमम् ।
अभिषिक्तमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम् ॥

You will soon see Raghava, the destroyer of foes, installed in Ayodhya along with you after completing the forest-life."

॥ युद्धकाण्डः ॥

श्रुत्वा हनुमतो वाक्यं यथावदभिभाषितम् ।
रामः प्रीतिसमायुक्तो वाक्यमुत्तरमब्रवीत् ॥

Hearing the words of Hanuman, spoken so truly, Rama became delighted and said in reply these words:

अस्मिन् मुहूर्ते सुग्रीव प्रयाणमभिरोचय ।
युक्तो मुहूर्तो विजयः प्राप्तो मध्यं दिवाकरः ॥

"O Sugriva, do you approve (our) departure at this *muhurta*; for this is an auspicious *muhurta* for victory, as the sun is at his meridian."

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनीपतिः ।
व्यादिदेश महावीर्यान् वानरान् वानरर्षभः ॥
समावृत्य महीं कृत्स्नां जगाम महती चमूः ॥

Hearing the words of Rama, Sugriva, the foremost of monkeys and the commander-in-chief of the army, directed the highly valorous monkeys.

Encompassing the entire earth, the great army moved on.

निविष्टायां तु सेनायां तीरे नदनदीपतेः ।
पार्श्वस्थं लक्ष्मणं दृष्ट्वा रामो वचनमब्रवीत् ॥

When the army had been stationed on the banks of the ocean, the lord of all rivers, Rama looked at Lakshmana standing by his side and uttered these words:

शोकश्च किल कालेन गच्छता ह्यपगच्छति ।
मम चापश्यतः कान्ताम् अहन्यहनि वर्धते ॥

"Indeed, as time passes sorrow also disappears. But to me, it increases day by day so long as I am not able to look at my beloved.

वाहि वात यतः कान्ता तां स्पृष्ट्वा मामपि स्पृश ।
त्वयि मे गात्रसंस्पर्शश्चन्द्रे दृष्टिसमागमः ॥

O wind, blow where my beloved is. Touching her, come and touch me also. Through you I feel her touch and

through the moon, our eyes meet (as both of us look at the same moon.)

हारोऽपि नार्पितः कण्ठे स्पर्शसंरोधभीरुणा ।
भुजयोरन्तरे जाताः पर्वताः सरितो द्रुमाः ॥

Even a garland was not put by me upon the neck of my beloved lest it should hinder our (mutual) contact. But now, mountains, rivers and trees have come between us (our arms).

कदा नु राक्षसेन्द्रस्य निधायोरसि सायकान् ।
सीतां प्रत्याहरिष्यामि शोकमुत्सृज्य मानसम् ॥

When shall I bring back Sita after shooting with arrows the breast of the lord of the Rakshasas and thus casting aside my mental agony ?"

एवं विलपतस्तस्य भास्करोऽस्तमुपागमत् ।
आश्वासितो लक्ष्मणेन रामः सन्ध्यामुपाविशत् ॥

As he was thus lamenting, the sun set. And being consoled by Lakshmana, Rama began to offer his evening prayers.

लङ्कायां तु कृतं कर्म घोरं दृष्ट्वा भयावहम् ।
राक्षसेन्द्रो हनुमता शक्रेणेव महात्मना ।
अब्रवीद्राक्षसान् सर्वान् ह्रिया किञ्चिदवाङ्मुखः॥

Looking at the terrible and awe-inspiring feats performed at Lanka by Hanuman who resembled the high-souled Indra, Ravana, the Lord of the Rakshasas, spoke to all the Rakshasas, his face cast down slightly with shame:

धर्षिता च प्रविष्टा च लङ्का दुष्प्रसहा पुरी ।
तेन वानरमात्रेण दृष्टा सीता च जानकी ॥

"Lanka, the invincible city, has been conquered and entered by a mere monkey. Sita, the daughter of King Janaka, has also been discovered (by him).

मन्त्रमूलं हि विजयं प्राहुरार्या मनस्विनः ।
तस्माद्वै रोचये मन्त्रं रामं प्रति महाबलाः ॥

The noble and high-souled ones say that victory is dependent on deliberation. Therefore, O highly strong ones, I desire to take counsel with you regarding Rama.

रामोऽभ्येति पुरीं लङ्कामस्माकमुपरोधकः ।
तरिष्यति च सुव्यक्तं राघवः सागरं सुखम् ॥

Our invader Rama is coming towards the city of Lanka. Raghava will surely cross the ocean easily."

इत्युक्ता राक्षसेन्द्रेण राक्षसास्ते महाबलाः ।
अब्रुवन् रावणं सर्वे प्रदीप्ता इव तेजसा ॥

Being told thus by the Lord of the Rakshasas, all those highly powerful Rakshasas, who seemed to shine by their own light, spoke thus to Ravana:

अद्य रामं वधिष्यामः सुग्रीवं च सलक्ष्मणम् ।
कृपणं च हनूमन्तं लङ्का येन प्रधर्षिता ॥

"This very day, we will kill Rama and Sugriva along with Lakshmana and the despicable Hanuman by whom Lanka was violated."

तान् गृहीतायुधान् सर्वान् वारयित्वा विभीषणः।
अब्रवीत् प्राञ्जलिर्वाक्यं पुनः प्रत्युपवेश्य तान् ॥

Interrupting all those demons with uplifted weapons, Vibhishana bade them sit down and with folded hands spoke these words:

अप्युपायैस्त्रिभिस्तात योऽर्थः प्राप्तुं न शक्यते ।
तस्य विक्रमकालांस्तान् युक्तानाहुर्मनीषिणः ॥

"Dear (brother), the wise say that the proper occasions for the use of force are when one's object has proved unrealisable by all the three (prior) expedients.

किं च राक्षसराजस्य रामेणापकृतं पुरा ।
आजहार जनस्थानाद् यस्य भार्यां यशस्विनः ॥

Besides, what prior wrong had been done to the Rakshasa king by the renowned Rama, whose wife was carried away by him from Janasthana?

अयशस्यमनायुष्यं परदाराभिमर्शनम् ।
एतन्निमित्तं वैदेही भयं नः सुमहद्भवेत् ॥

To have carnal knowledge of another's wife is ruinous to one's good name and to one's life. On account of this, Vaidehi will be the cause of the greatest danger to us.

न नः क्षमं वीर्यवता तेन धर्मानुवर्तिना ।
वैरं निरर्थकं कर्तुं दीयतामस्य मैथिली ॥

It is not meet for us to enter into a purposeless quarrel with the valorous Rama who walks in the path of dharma. Let Maithili be therefore restored to him.

अवश्यं च मया वाच्यं यद्दृष्टमपि वा श्रुतम् ।
संप्रधार्य यथान्यायं तद्भवान् कर्तुमर्हति ॥

Whatever I have heard or seen, should certainly be expressed to you by me. After due deliberation, you should take action.

सुनिविष्टं हितं वाक्यम् उक्तवन्तं विभीषणम् ।
अब्रवीत् परुषं वाक्यं रावणः कालचोदितः ॥

To Vibhishana who gave true and wholesome counsel, Ravana impelled by Destiny spoke harsh words :

वसेत् सह सपत्नेन क्रुद्धेनाशीविषेण वा ।
न तु मित्रप्रवादेन संवसेच्छत्रुसेविना ॥

"One may indeed live with a step-brother or with an angry venomous serpent; but one should never live with one who talks like a friend but serves the enemy.

जानामि शीलं ज्ञातीनां सर्वलोकेषु राक्षस ।
हृष्यन्ति व्यसनेष्वेते ज्ञातीनां ज्ञातयः सदा ॥

O Rakshasa, I know the way of relations all the world over. These relations always delight in the distress of their relations.

विद्यते गोषु संपन्नं विद्यते ब्राह्मणे दमः ।
विद्यते स्त्रीषु चापल्यं विद्यते ज्ञातितो भयम् ॥

In cattle there is prosperity ; in a Brahmin there is patience ; in women inconstancy exists ; and from relations there is (always) danger.

अन्यस्त्वेवंविधं ब्रूयाद्वाक्यमेतन्निशाचर ।
अस्मिन्मुहूर्ते न भवेत्त्वां तु धिक् कुलपांसनम् ॥

O Rakshasa, if any one else had uttered these words, he would certainly not exist at this moment. But fie on you, defiler of the house."

इत्युक्तः परुषं वाक्यं न्यायवादी विभीषणः ।
उत्पपात गदापाणिश्चतुर्भिस्सह राक्षसैः ॥

On being told such harsh words, Vibhishana the just jumped up (in the sky) with the *gada* in his hand, along with four (other) Rakshasas.

अब्रवीच्च तदा वाक्यं जातक्रोधो विभीषणः ॥

And with his anger aroused, Vibhishana then spoke these words:

स त्वं भ्राताऽसि मे राजन् ब्रूहि मां यद्यदिच्छसि ।
ज्येष्ठो मान्यः पितृसमो न च धर्मपथे स्थितः ॥

"O King, you are my brother. You may say what you like to me. The eldest brother is to be honoured as equal to a father. But you do not follow the righteous way.

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

O King, men who speak always agreeably are easily available, but he who speaks disagreeably though for one's good is indeed rare; so is he who will listen to it.

स्वस्ति तेऽस्तु गमिष्यामि सुखी भव मया विना॥

Good betide you. I will go away. Be easy without me."

इत्युक्त्वा परुषं वाक्यं रावणं रावणानुजः ।
आजगाम मुहूर्तेन यत्र रामः सलक्ष्मणः ॥

Having told Ravana these harsh words, Vibhishana, the younger brother of Ravana, came in a short while to where Rama was along with Lakshmana.

उवाच च महाप्राज्ञः स्वरेण महता महान् ॥

The highly wise and great Vibhishana said thus in a loud tone :

रावणो नाम दुर्वृत्तो राक्षसो राक्षसेश्वरः ।
तस्याहमनुजो भ्राता विभीषण इति श्रुतः ॥

"There is a wicked Rakshasa, Ravana by name, the king of the Rakshasas. I am his younger brother, known as Vibhishana.

तेन सीता जनस्थानाद्धृता हत्वा जटायुषम् ॥

Sita was carried away by him from Janasthana after killing Jatayu.

तमहं हेतुभिर्वाक्यैः विविधैश्च न्यदर्शयम् ।
सा तु निर्यात्यतां सीता रामायेति पुनः पुनः ॥

I pointed out to him again and again through many cogent arguments that Sita should be restored to Rama.

स च न प्रतिजग्राह रावणः कालचोदितः ।
उच्यमानं हितं वाक्यं विपरीत इवौषधम् ॥

But Ravana, being impelled by Destiny, did not heed the salutary words spoken by me as one who is doomed rejects medicines.

सोऽहं परुषितस्तेन दासवच्चावमानितः ।
त्यक्त्वा पुत्रांश्च दारांश्च राघवं शरणं गतः ॥

Being treated harshly and insulted by him as if I were a servant, I am come to Raghava for refuge, abandoning wife and children."

एतत्तु वचनं श्रुत्वा सुग्रीवो राममब्रवीत् ।
रावणेन प्रणीतं हि तमवेहि विभीषणम् ।
तस्याहं निग्रहं मन्ये क्षमं क्षमवतां वर ॥

Hearing these words, Sugriva spoke to Rama thus: "O foremost of forgiving persons, know Vibhishana to have been sent by Ravana. I think it proper that he should be punished."

अथ संस्कारसंपन्नो हनूमान् सचिवोत्तमः ।
उवाच वचनं श्लक्ष्णम् अर्थवन्मधुरं लघु ॥

Then the cultured Hanuman, foremost of counsellors, spoke clearly, gently, simply, and with high significance :

दौरात्म्यं रावणे दृष्ट्वा विक्रमं च तथा त्वयि ।
राज्यं प्रार्थयमानश्च बुद्धिपूर्वमिहागतः ॥

"Perceiving wickedness in Ravana and valour likewise in you, he has come here deliberately, being desirous of obtaining the kingdom."

अथ रामः प्रसन्नात्मा श्रुत्वा वायुसुतस्य ह ।
प्रत्यभाषत दुर्धर्षः श्रुतवानात्मनि स्थितम् ॥

Then, hearing the words of the son of Vayu, Rama, serene in heart, unshaken of purpose and well-versed in precedents, replied, expressing his own mind :

मित्रभावेन संप्राप्तं न त्यजेयं कथञ्चन ।
दोषो यद्यपि तस्य स्यात् सतामेतदगर्हितम् ॥

"I will never forsake one who has come as a friend, even if there be any evil intent in him. This is the course approved by the good.

सुदुष्टो वाऽप्यदुष्टो वा किमेष रजनीचरः ।
सूक्ष्ममप्यहितं कर्तुं ममाशक्तः कथञ्चन ॥

Whether he is highly wicked or not at all wicked, this Rakshasa is incapable of ever doing me the least harm.

आर्तो वा यदि वा दृप्तः परेषां शरणागतः ।
अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना ॥

An enemy, distressed or proud, seeking refuge of another, should be protected by one who is resolute in the discharge of duty, even at the risk of one's life.

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

To him who seeks my protection even once and requests help of me saying 'I am yours,' I shall give protection from all creatures. This is my vow."

राघवेणाभये दत्ते संनतो रावणानुजः ।
अब्रवीच्च तदा रामं वाक्यं तत्र विभीषणः ॥

When protection had been promised by Raghava, Vibhishana, the younger brother of Ravana, bowed and said to Rama these words :

परित्यक्ता मया लङ्का मित्राणि च धनानि च ।
भवद्गतं मे राज्यं च जीवितं च सुखानि च ॥

"Lanka has been abandoned by me, and friends and riches as well. Kingdom, life and all happiness are dependent on you."

इति ब्रुवाणं रामस्तु परिष्वज्य विभीषणम् ।
अब्रवील्लक्ष्मणं प्रीतः समुद्राज्जलमानय ।
तेन चैनं महाप्राज्ञम् अभिषिञ्च विभीषणम् ॥

Embracing Vibhishana who spoke thus, Rama being pleased said to Lakshmana : "Bring water from the ocean, and with it consecrate the highly wise Vibhishana."

एवमुक्तस्तु सौमित्रिरभ्यषिञ्चद्विभीषणम् ।
मध्ये वानरमुख्यानां राजानं रामशासनात् ॥

Being thus told, Lakshmana. the son of Sumitra, consecrated Vibhishana as king, at the command of Rama, in the presence of the chief monkeys.

ततः सागरवेलायां दर्भानास्तीर्य राघवः ।
अञ्जलिं प्राङ्मुखः कृत्वा प्रतिशिश्ये महोदधेः ॥

Then, spreading *darbha* on the shore of the ocean, Raghava lay on it facing the east after having saluted the ocean with folded hands.

स त्रिरात्रोषितस्तत्र नयज्ञो धर्मवत्सलः ।
न च दर्शयते रूपं तदा रामस्य सागरः ॥

There Rama, master of propriety and devoted to dharma, spent three nights. Even then the ocean-god did not show himself to Rama.

समुद्रस्य ततः क्रुद्धो रामो रक्तान्तलोचनः।
समीपस्थमुवाचेदं लक्ष्मणं शुभलक्षणम् ॥

Thereupon, Rama, becoming angry with the ocean-god and with his eyes red at the corners, spoke these words to the auspicious-marked Lakshmana who was standing near :

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।
सागरं शोषयिष्यामि पद्भ्यां यान्तु प्लवङ्गमाः ॥

"O Lakshmana, bring the bow and arrows equal to deadly poison. I will dry up the ocean. Let the monkeys proceed (to the other side) on foot."

ततो मध्यात् समुद्रस्य सागरः स्वयमुत्थितः ।
अब्रवीत् प्राञ्जलिर्वाक्यं राघवं शरपाणिनम् ॥

Then, from the middle of the ocean, the ocean-god came up himself and said with folded hands to Raghava wielding the arrows:

ग्राहनक्राकुलजलं स्तम्भयेयं कथञ्चन ।
अयं सौम्य नलो नाम तनुजो विश्वकर्मणः ।
एष सेतुं महोत्साहः करोतु मयि वानरः ॥

"I shall somehow cause to be still the water turbulent with crocodiles and sharks. O amiable one, this one is the son of Visvakarma, Nala by name. Let this monkey who is possessed of great enthusiasm build a bridge over me."

एवमुक्त्वोदधिर्नष्टो व्यायतं शतयोजनम् ।
नलश्चक्रे महासेतुं मध्ये नदनदीपतेः ॥

Having said thus, the water of the ocean receded for a length of one hundred *yojanas* and Nala built the great bridge in the middle of the ocean.

वानराणां हि सा तीर्णा वाहिनी नलसेतुना ।
तीरे निविविशे राज्ञा बहुमूलफलोदके ॥

That army of the king of monkeys crossed over the ocean by the bridge built by Nala and stationed themselves on the (other) bank, full of many roots, fruits and water.

राघवः संनिवेश्यैव सैन्यं स्वं रक्षसां वधे ।
विभीषणस्यानुमते राजधर्ममनुस्मरन् ।
अङ्गदं वालितनयं समाहूयेदमब्रवीत् ॥

Having stationed his army for the killing of the Rakshasas, and remembering the kingly code of conduct and with the approval of Vibhishana, Raghava summoned Angada, the son of Vali, and said to him :

गत्वा सौम्य दशग्रीवं ब्रूहि मद्वचनात् कपे ॥

"O amiable monkey, approaching the ten-necked Ravana, tell him as from me :

यस्य दण्डधरस्तेऽहं लङ्काद्वारे व्यवस्थितः ।
बलेन येन वै सीतां मायया राक्षसाधम ।
मामतिक्रामयित्वा त्वं हृतवांस्तद्विदर्शय ॥

"O despicable Rakshasa, I, who am your chastiser, am now waiting at the door of Lanka. Show now that strength by means of which, having beguiled me away, you carried away Sita.

अराक्षसमिमं लोकं कर्तास्मि निशितैश्शरैः ।
न चेच्छरणमभ्येषि मामुपादाय मैथिलीम् ॥

By my sharp arrows, I will make the world rid of all Rakshasas, if you do not seek my protection after restoring Maithili.

धर्मात्मा रक्षसां श्रेष्ठः संप्राप्तोऽयं विभीषणः ।
लङ्कैश्वर्यं ध्रुवं श्रीमान् अयं प्राप्नोत्यकण्टकम् ॥

Here is Vibhishaṅa, the righteous-minded and the foremost of the Rakshāsas. The auspicious one will certainly get all the lordship of Lanka, rid of all obstacles.

न हि राज्यमधर्मेण भोक्तुं क्षणमपि त्वया ।
शक्यं मूर्खसहायेन पापेनाविदितात्मना ॥

It is impossible for you to enjoy your kingdom even for a moment, aided by fools and sinful as you are, and unable to restrain yourself.

मम चक्षुष्पथं प्राप्य न जीवन् प्रतियास्यसि ॥

If you once come within my sight, you can never return alive."

इत्युक्तः स तु तारेयो रामेणाक्लिष्टकर्मणा ।
तद्रामवचनं सर्वम् अन्यूनाधिकमुत्तमम् ।
सामात्यं श्रावयामास निवेद्यात्मानमात्मना ॥

Being told thus by Rama of benign deeds, Angada, son of Tara, repeated to Ravana and his ministers the whole of Rama's peerless message without addition or omission, after having announced himself properly.

इत्येवं परुषं वाक्यं ब्रुवाणे हरिपुङ्गवे।
अमर्षवशमापन्नो निशाचरगणेश्वरः।
निर्याणं सर्वसैन्यानां द्रुतमाज्ञापयत्तदा॥

When Angada the foremost of monkeys spoke such harsh words, Ravana the lord of the Rakshasa hosts, caught in the grip of anger, ordered then the quick departure of all his army.

तत्रासीत् सुमहद्युद्धं तुमुलं रोमहर्षणम्।
रक्षसां वानराणां च वीराणां जयमिच्छताम्॥

Then there ensued a tumultuous and great battle, capable of making the hair stand on end, between the valorous Rakshasas and the monkeys, eager for victory.

अङ्गदस्तु रणे शत्रुं निहन्तुं समुपस्थितः।
रावणिं निजघानाशु सारथिं च हयानपि॥

Angada, eager for killing the enemy in the battlefield, quickly struck the son of Ravana as well as his charioteer and his horses.

इन्द्रजित्तु रथं त्यक्त्वा तत्रैवान्तरधीयत ॥

But Indrajit (Ravana's son) disappeared at the very spot, leaving his chariot.

स रामं लक्ष्मणं चैव घोरैर्नागमयैश्शरैः ।
बिभेद समरे क्रुद्धः सर्वगात्रेषु राक्षसः ।
बबन्ध शरबन्धेन भ्रातरौ रामलक्ष्मणौ ॥

That Rakshasa (Indrajit), highly angered, shot forth terrible serpent-arrows on Rama and Lakshmana piercing them all over their bodies. And he bound the brothers Rama and Lakshmana with a net-work of arrows.

राघवौ पतितौ दृष्ट्वा ररक्षुर्वानरर्षभाः ॥

Seeing both Raghavas fallen down, all the chief monkeys guarded them (their bodies).

ततो मुहूर्ताद् गरुडं वैनतेयं महाबलम् ।
वानरा ददृशुः सर्वे ज्वलन्तमिव पावकम् ॥

Then within a short while, all the monkeys saw the highly powerful Garuda, the son of Vinata, flaming like fire.

तमागतमभिप्रेक्ष्य नागास्ते विप्रदुद्रुवुः ॥

Seeing him (Garuda) arrived, all the serpents (arrows) ran away.

तमुवाच महातेजा वैनतेयो महाबलः ॥

The highly powerful Garuda, son of Vinata, of great effulgence, then spoke to Rama :

अहं सखा ते काकुत्स्थ प्रियः प्राणो बहिश्चरः ।
गरुत्मानिह संप्राप्तो युवाभ्यां साह्यकारणात् ॥

" O Kakutstha, I am your affectionate friend, your life, only moving about outside. I, possessed of wings, am come here in order to help both of you.

प्रकृत्या राक्षसाः सर्वे संग्रामे कूटयोधिनः ।
तन्न विश्वसितव्यं वो राक्षसानां रणाजिरे ॥

By nature, all the Rakshasas are treacherous warriors in the field of battle. Therefore both of you should never trust the Rakshasas in the battle-field."

इत्येवमुक्त्वा वचनं परिष्वज्य च वीर्यवान् ।
जगामाकाशमाविश्य सुपर्णः पवनो यथा ॥

Having said these words and embraced them, the heroic Suparna went away soaring in the sky like the wind.

विरुजौ राघवौ दृष्ट्वा ततो वानरयूथपाः ।
दध्मुः शङ्खान् संप्रहृष्टाः क्ष्वेलन्त्यपि यथापुरम् ॥

Seeing both the Raghavas free from trouble, then the commanders of the monkeys, highly delighted, blew their conches, and shouted as before.

तेषां सुतुमुलं शब्दं तदा शुश्राव रावणः ।
सचिवानां ततस्तेषां मध्ये वचनमब्रवीत् ॥

Then Ravana heard their highly tumultuous noise. And he uttered these words in the midst of his ministers:

अयं च सुमहानादः शङ्कां जनयतीव मे ॥

"This intensely loud noise produces, as it were, a fear in me.

तदस्त्रबन्धमासाद्य यदि मुक्तौ रिपू मम ।
संशयस्थमिदं सर्वम् अनुपश्याम्यहं बलम् ॥

If those two enemies of mine have been released from the net-work of arrows, then, I see that all this strength of mine is indeed placed in peril.

निद्रावशसमाविष्टः कुम्भकर्णो विबोध्यताम् ॥

Let Kumbhakarna, who is caught in the grip of sleep, be awakened !

स तु संख्ये महाबाहुः ककुदस्सर्वरक्षसाम् ।
वानरान् राजपुत्रौ च क्षिप्रमेव वधिष्यति ॥

He, of mighty arms and foremost of all the Rakshasas, will quickly kill in battle the monkeys and both the princes."

ते रावणसमादिष्टा मांसशोणितभोजनाः ।
कुम्भकर्णं महानिद्रं सहिताः प्रत्यबोधयन् ॥

Those Rakshasas, eaters of flesh and blood, being ordered by Ravana, together awakened Kumbhakarna, the sound sleeper.

स जृम्भमाणोऽतिबलः प्रतिबुद्धो निशाचरः ।
भ्रातुर्ववन्दे चरणौ किं कृत्यमिति चाब्रवीत् ॥

Then that highly powerful Rakshasa yawned, awoke, saluted the feet of his brother and asked 'What is there to be done'?

उत्पत्य चैनं मुदितो रावणः परिषस्वजे ।
ईषत्तु परिवृत्ताभ्यां नेत्राभ्यां वाक्यमब्रवीत् ॥

Advancing up to him, the delighted Ravana embraced him. With his eyes slightly averted, he said to him these words :

सुषुप्तस्त्वं न जानीषे मम रामकृतं भयम् ॥

"Having been sound asleep, you do not know the terror that has been caused me by Rama.

एष दाशरथी रामः सुग्रीवसहितो बली ।
समुद्रं सबलस्तीर्त्वा मूलं नः परिकृन्तति ॥

This Rama, son of Dasaratha, strong and accompanied by Sugriva, having crossed over the ocean along with his army, cuts at the very root of us.

ये रक्षसां मुख्यतमा हतास्ते वानरैर्युधि ।
त्रायस्वेमां पुरीं लङ्कां बालवृद्धावशेषिताः ॥

Those who were foremost among the Rakshasas have been killed in battle by the monkeys. Save this city of Lanka, of which only boys and old men are left."

तस्य राक्षसराजस्य निशम्य परिदेवितम् ।
कुम्भकर्णो बभाषेऽथ वचनं प्रजहास च ॥

Hearing the lament of the King of the Rakshasas, Kumbhakarna spoke these words laughing the while :

दृष्टो दोषो हि योऽस्माभिः पुरा मन्त्रविनिर्णये ।
हितेष्वनभिरक्तेन सोऽयमासादितस्त्वया ॥

"You, who would not heed what was for your good, are now confronted with that calamity which we foresaw when we held our council.

शीघ्रं खल्वभ्युपेतं त्वां फलं पापस्य कर्मणः ॥

Verily the fruit of your sinful action has overtaken you quickly.

यदुक्तमिह ते पूर्वं क्रियतामनुजेन च ।
तदेव नो हितं कार्यं यदिच्छसि च तत् कुरु ॥

23

Let that be done which was counselled by our younger brother. That cóurse is salutary to us. Do what you like.

तत्तु श्रुत्वा दशग्रीवः कुम्भकर्णस्य भाषितम् ।
भ्रुकुटिं चैव संचक्रे क्रुद्धश्चैनमभाषत ॥

Hearing the speech of Kumbhakarna, the ten-necked Ravana knit his brows and spoke to him in anger thus :—

मान्यो गुरुरिवाचार्यः किं मां त्वमनुशाससि ।
किमेवं वाक्श्रमं कृत्वा काले युक्तं विधीयताम् ॥

Do you instruct me like a venerable guru who teaches duty? Of what use is this effort of words? Act as is meet now.

ममापनयजं दोषं विक्रमेण समीकुरु ।
यदि खल्वस्ति मे स्नेहो विक्रमं वाऽवगच्छसि ॥

If you love me or realise your own prowess, rectify by prowess the mischief done by my impropriety.

तमथैवं ब्रुवाणं तु वचनं धीरदारुणम् ।
रुष्टोऽयमिति विज्ञाय भ्रातरं क्षुभितेन्द्रियम् ।
कुम्भकर्णः शनैर्वाक्यं बभाषे परिसान्त्वयन् ॥

Realising the incensed state of his brother who was shaking all over and had spoken bravely and bitterly, Kumbhakarna replied slowly and appeasingly:

अलं राक्षसराजेन्द्र सन्तापमुपपद्य ते।
नैतन्मनसि कर्तव्यं मयि जीवति पार्थिव ॥

" Have done, O foremost of Rakshasa kings, with giving way to grief. O king, you should not keep this in your mind, as long as I live.

अद्य रामस्य तद्दृष्ट्वा मयाऽऽनीतं रणाच्छिरः ।
सुखी भव महाबाहो सीता भवतु दुःखिता ॥

O mighty-armed one, rejoice and let Sita grieve, on seeing the head of Rama brought by me from the field of battle.

एवं तस्य ब्रुवाणस्य कुम्भकर्णस्य राक्षसाः।
नादं चक्रुर्महाघोरं कम्पयन्त इवार्णवम् ॥

When Kumbhakarna spoke thus, the Rakshasas made such a terrific noise as if they were shaking the very ocean.

स लङ्घयित्वा प्राकारं गिरिकूटोपमो महान्।
निर्ययौ नगराच्चूर्णं कुम्भकर्णो महाबलः ॥

Leaping over the rampart, the great and highly powerful Kumbhakarna, equal in size to a big mountain, set out briskly from the town.

अथ वृक्षान् महाकायाः सानूनि सुमहान्ति च ।
वानरास्तूर्णमुद्यम्य कुम्भकर्णमभिद्रवन् ॥

Forthwith the huge-bodied monkeys attacked Kumbhakarna with upraised trees and gigantic crags.

कुम्भकर्णः सुसङ्क्रुद्धो गदामुद्यम्य वीर्यवान् ।
धर्षयन् स महाकायः समन्ताद्व्यक्षिपद्रिपून् ॥

The heroic Kumbhakarna, of huge size, being highly enraged, and wielding his *gada,* threw down the enemies on all sides.

अथ दाशरथी रामो रौद्रमस्त्रं प्रयोजयन् ।
कुम्भकर्णस्य हृदये ससर्ज निशितान् शरान् ॥

Then, from his terrific *astra,* Rama, son of Dasaratha, let fly sharp arrows at the breast of Kumbhakarna.

तस्य रामेण विद्धस्य सहसाऽभिप्रधावतः ।
अङ्गारमिश्राः क्रुद्धस्य मुखान्निश्चेरुरर्चिषः ॥

When the body of Kumbhakarna, who was leaping up suddenly, was sundered away by Rama, fiery sparks issued forth from his angry face.

कुम्भकर्णशिरो भाति कुण्डलालङ्कृतं महत् ।
आदित्येऽभ्युदितेऽरात्रौ मध्यस्थ इव चन्द्रमाः॥

The mighty head of Kumbhakarna shone forth shorn as it was of the ear-rings and appeared like the Moon seated in the midst of the heavens on the rising of the Sun in the morning.

न्यपतत् कुम्भकर्णोऽथ स्वकायेन निपातयन् ।
प्लवङ्गमानां कोट्यश्च परितस्संप्रधावताम् ॥

Then fell Kumbhakarna, crushing by his body crores of monkeys fleeing all around.

कुम्भकर्णं हतं दृष्ट्वा राघवेण महात्मना ।
राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥

Seeing Kumbhakarna killed by the high-souled Raghava, the Rakshasas informed Ravana the King of the Rakshasas of it.

कुम्भकर्णवधाद्दीनो विललाप स रावणः ॥

Miserable on account of the death of Kumbhakarna, Ravana lamented thus:

कथमिन्द्रं जयिष्यामि कुम्भकर्ण हते त्वयि ॥

"When you have been killed, O Kumbhakarna, how shall I overthrow Indra?

तदिदं मामनुप्राप्तं विभीषणवचः शुभम् ।
यदज्ञानान्मया तस्य न गृहीतं महात्मनः ॥

This has now befallen me, as, on account of ignorance, I did not heed the salutary advice of the high-souled Vibhishana.

तस्यायं कर्मणः प्राप्तो विपाको मम शोकदः ।
यन्मया धार्मिकः श्रीमान् स निरस्तो विभीषणः॥

This experience of mine is the melancholy result of that act by which I drove out the righteous and auspicious Vibhishana.

अहो नु बलवान् रामो महदस्त्रबलं च वै ।
यस्य विक्रममासाद्य राक्षसा निधनं गताः ॥

Alas! Rama is indeed strong and the strength of his weapons is also great, as the Rakshasas encountering his valour have (all) been slain."

कुपितश्च तदा तत्र किं कार्यमिति चिन्तयन् ।
आदिदेशाथ सङ्क्रुद्धो रणायेन्द्रजितं सुतम् ॥

Being angry and thinking what next to do, the highly incensed (Ravana) ordered his son Indrajit to battle :

जहि वीर महावीर्यौ भ्रातरौ रामलक्ष्मणौ ।
अदृश्यो दृश्यमानो वा सर्वथा त्वं बलाधिकः ॥

"O hero, kill the highly heroic brothers Rama and Lakshmana. Whether you fight unseen or seen, you are anyhow their superior in strength."

तथोक्तो राक्षसेन्द्रेण प्रतिगृह्य पितुर्वचः ॥
यज्ञभूमौ स विधिवत् पावकं जुहुवेन्द्रजित् ॥

Being told thus by the king of the Rakshasas and accepting his father's words, Indrajit sacrificed to the fire in the sacrificial ground.

राघवस्तु रिपोर्ज्ञात्वा मायावीर्यं दुरात्मनः ।
लक्ष्मणं कीर्तिसम्पन्नमिदं वचनमब्रवीत् ॥

But Raghava, knowing the magical prowess of his wicked-minded enemy, spoke these words to Lakshmana, full of fame :

जहि तं राक्षससुतं मायाबलविशारदम् ॥
अयं त्वां सचिवैः सार्धं महात्मा रजनीचरः ।
अभिज्ञस्तस्य देशस्य पृष्ठतोऽनुगमिष्यति ॥

"Kill this Rakshasa Prince, expert in magic powers. Accompanied by his ministers, this wise and high-souled Rakshasa, knowing that ground, will follow you behind your back."

राघवस्य वचः श्रुत्वा लक्ष्मणः सविभीषणः ।
निकुम्भिलामभिययौ चैत्यं रावणिपालितम् ॥

Hearing the words of Raghava, Lakshmana along with Vibhishana went to the sanctuary in Nikumbhila (sacrificial ground) guarded by Indrajit, the son of Ravana.

स तं प्राप्य धनुष्पाणिः सर्वलोकभयावहम् ।
ववर्ष शरवर्षाणि राक्षसेन्द्रसुतं प्रति ॥

Reaching that place, he (Lakshmana) with bow in hand, rained forth showers of arrows on Ravana's son, the terror of all the worlds.

तयोः सुतुमुलं युद्धं संबभूवाद्भुतोपमम् ॥

Then ensued an exceedingly fierce and wondrous battle between them.

तदैन्द्रमस्त्रं सौमित्रिः संयुगेष्वपराजितम् ।
सन्धाय धनुषि श्रेष्ठे विकर्षन्निदमब्रवीत् ॥

Then, fixing the Indra arrow which never fails in battle to his excellent bow and drawing it out, Lakshmana said:

धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ।
पौरुषे चाप्रतिद्वन्द्वः शरैनं जहि रावणिम् ॥

"If Rama the son of Dasaratha is devoted to Dharma and rooted in Truth and unequalled in valour, O arrow, kill this son of Ravana."

इत्युक्त्वा बाणमाकर्णं विकृष्य तमजिह्मगम् ।
लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति ॥

Saying this and drawing the straight-speeding arrow right up to his ear, the heroic Lakshmana let it fly in the battle-field against Indrajit.

स शिरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम् ।
प्रमथ्येन्द्रजितः कायात् पातयामास भूतले ॥

The arrow tore from Indrajit's body his head with the head piece and hurled it on he ground—the head which was radiant and shining with the ear-rings.

रावणेस्तु शिरश्छिन्नं लक्ष्मणेन महात्मना।
न्यवेदयत रामाय तदा हृष्टो विभीषणः ॥

Then the delighted Vibhishana informed Rama of the severing of the head of Ravana's son by the high-souled Lakshmana.

श्रुत्वैतत्तु महावीर्यो लक्ष्मणेनेन्द्रजिद्वधम् ।
प्रहर्षमतुलं लेभे रामो वाक्यमुवाच ह ॥

On hearing of the killing of Indrajit by Lakshmana, the highly heroic Rama felt immeasurable joy and said these words:

साधु लक्ष्मण तुष्टोऽस्मि कर्मणा सुकृतं कृतम् ।
रावणेर्हि विनाशेन जितमित्युपधारय ॥

"Well done, Lakshmana, I am pleased. By this deed a signal service has been performed. By the destruction of Ravana's son, take it that everything is won."

ततः पौलस्त्यसचिवाः श्रुत्वा चेन्द्रजितं हतम् ।
आचचक्षुरभिज्ञाय दशग्रीवाय सव्यथाः ॥

Then the distressed ministers of Paulastya (Ravana, son of Pulastya), hearing the killing of Indrajit, related it to the wise Dasagriva.

स तं प्रतिभयं श्रुत्वा वधं पुत्रस्य दारुणम् ।
घोरमिन्द्रजितः संख्ये कश्मलं चाविशन्महत् ॥

Hearing the woeful, terrible and tragic slaughter of his son Indrajit in the field of battle, Ravana was overcome with great confusion.

उपलभ्य चिरात् संज्ञां राजा राक्षसपुङ्गवः ।
पुत्रशोकार्दितो दीनो विललापाकुलेन्द्रियः ॥

Regaining consciousness after a long while, the king, foremost among the Rakshasas, with his senses agitated and afflicted with the loss of his son, lamented thus:

हा राक्षसचमूमुख्य मम वत्स महारथ ।
जित्वेन्द्रं कथमद्य त्वं लक्ष्मणस्य वशं गतः ॥

"O my son, foremost of Rakshasa soldiers, and best car-warrior, how did you, who overthrew Indra, fall to Lakshmana now?

अद्य वैवस्वतो राजा भूयो बहुमतो मम ।
येनाद्य त्वं महाबाहो संयुक्तः कालधर्मणा ॥

To-day the God of Death regains my respect inasmuch as you of great prowess have been brought to extinction by him.

अद्य लोकास्त्रयः कृत्स्ना पृथिवी च सकानना ।
एकेनेन्द्रजिता हीना शून्येव प्रतिभाति मे ॥

To-day, all the three worlds as well as the entire earth together with the forests appear to me to be empty without that one being, Indrajit.

यौवराज्यं च लङ्कां च रक्षांसि च परन्तप ।
मातरं मां च भार्यां च क्व गतोऽसि विहाय नः॥

O vanquisher of foes, whither are you gone, leaving your prospective kingship, Lanka, the Rakshasas, your mother, myself and your wife and all of us?

मम नाम त्वया वीर गतस्य यमसादनम् ।
प्रेतकार्याणि कार्याणि विपरीते हि वर्तसे ॥

O hero, indeed by you should be performed my funeral rites when I am gone to the abode of Yama. Instead, you stand in the reverse position (*i. e.*, I have to perform your funeral rites)."

एवमादिविलापार्तं रावणं राक्षसाधिपम् ।
आविवेश महान् कोपः पुत्रव्यसनसंभवः ॥

As Ravana, the lord of Rakshasas, was distressed by laments like these, a great resentment possessed him in consequence of his son's death.

ततो युद्धाय तेजस्वी रक्षोगणबलैर्वृतः ।
द्वारेण निर्ययौ तेन यत्र तौ रामलक्ष्मणौ ।

Then the effulgent (Ravana), surrounded by the Rakshasa hosts, went forth through the gate where Rama and Lakshmana were.

तयोश्शरपथं प्राप्तो रावणो राजपुत्रयोः ।
लक्ष्मणाभिमुखस्तिष्ठन् इदं वचनमब्रवीत् ॥

Arriving within range of the arrows of those Princes and standing facing Lakshmana, Ravana spoke these words :

एषा ते हृदयं भित्त्वा प्राणानादाय यास्यति ।
इत्येवमुक्त्वा तां शक्तिम् चिक्षेप च ननाद च ॥

"This will pierce your heart and fly through with your life"—saying thus, he let fly his *Sakti* and roared aloud.

ततो रावणवेगेन सुदूरमवगाढया ।
शक्त्या निर्भिन्नहृदयः पपात भुवि लक्ष्मणः ॥

Then, with his heart pierced through by the *Sakti* driving deep through the force of Ravana, Lakshmana fell on the ground.

तदवस्थं समीपस्थो लक्ष्मणं प्रेक्ष्य राघवः ।
भ्रातृस्नेहान्महातेजा विषण्णहृदयोऽभवत् ॥

Looking at Lakshmana in that condition the highly effulgent Raghava, who was standing near, became sad at heart through his brotherly love.

अयं स समरश्लाघी भ्राता मे शुभलक्षणः ।
यदि पञ्चत्वमापन्नः प्राणैर्मे किं सुखेन च ॥

"If this my brother, famous in battle and of auspicious marks, is killed, of what use is life to me or happiness?

न हि युद्धेन मे कार्यं न प्राणैर्न च सीतया ॥

For I seek nothing any more through fighting; life is no use to me, nor is Sita.

देशे देशे कलत्राणि देशे देशे च बान्धवाः ।
तं तु देशं न पश्यामि यत्र भ्राता सहोदरः ॥

In country after country one can get wives and relations also. But I am not aware of that place where a true-born brother could be got."

इत्येवं विलपन्तं तं शोकविह्वलितेन्द्रियम् ।
राममाश्वासयन् वीरः सुषेणो वाक्यमब्रवीत् ॥

Appeasing Rama who was lamenting thus, with his senses agitated through sorrow, the heroic Sushena said these words:

न मृतोऽयं महाबाहो लक्ष्मणो लक्ष्मिवर्धनः ।
मा विषादं कृथा वीर सप्राणोऽयमरिन्दमः ॥

"O mighty-armed one, this Lakshmana, the increaser of prosperity, is not indeed dead. O hero, do not give way to grief; this vanquisher of foes (Lakshmana) is alive."

एवमुक्त्वा तु वाक्यज्ञः सुषेणो राघवं वचः ।
हनुमन्तमुवाचेदं हनुमन्तमभित्वरन् ॥

Saying these words to Raghava, Sushena, the expert in speech, spoke these words to Hanuman, hurrying Hanuman:

सौम्य शीघ्रमितो गत्वा शैलमोषधिपर्वतम् ।
दक्षिणे शिखरे तस्य जातामोषधिमानय ।
संजीवनार्थं वीरस्य लक्ष्मणस्य महात्मनः ॥

"O amiable one, go quickly from here to the Mountain Oshadhiparvata and bring the medicinal plant that grows on its southern summit for reviving the high-souled and heroic Lakshmana."

इत्येवमुक्तो हनुमान् गत्वा चौषधिपर्वतम् ।
आपपात गृहीत्वा तु हनुमान् शिखरं गिरेः ॥

Being told thus, Hanuman went to the Oshadhiparvata and came back holding the summit of that mountain.

सुषेणो वानरश्रेष्ठो जग्राहोत्पाट्य चौषधीम् ॥

Sushena, the foremost of monkeys, took hold of the herb after uprooting it (from the mountain).

ततः संक्षोदयित्वा ताम् ओषधीं वानरोत्तमः ।
लक्ष्मणस्य ददौ नस्तः सुषेणः सुमहाद्युतेः ॥

Then Sushena, the foremost of monkeys, squeezed the herb and gave it to the exceedingly highly effulgent Lakshmana (to smell) through the nose.

सशल्यस्तां समाघ्राय लक्ष्मणः परवीरहा ।
विशल्यो विरुजश्शीघ्रम् उदतिष्ठन्महीतलात् ॥

Then the arrow-stricken Lakshmana, the vanquisher of enemy heroes, smelt it and stood up from the ground becoming quickly cured and devoid of pain.

अब्रवीच्च परिष्वज्य सौमित्रिं राघवस्तदा ॥

Embracing Lakshmana, Raghava then said thus :

दिष्ट्या त्वां वीर पश्यामि मरणात् पुनरागतम् ।
को हि मे विजयेनार्थस्त्वयि पञ्चत्वमागते ॥

"O hero, indeed, it is through good fortune that I see you again returned from death. For, of what use is victory to me when you are dead ?"

इत्येवं वदतस्तस्य राघवस्य महात्मनः ।
खिन्नश्शिथिलया वाचा लक्ष्मणो वाक्यमब्रवीत् ॥

To the high-souled Raghava who spoke to him thus, the distressed Lakshmana said this in broken speech :

नैराश्यमुपगन्तुं ते तदलं मत्कृतेऽनघ ।
वधेन रावणस्याद्य प्रतिज्ञामनुपालय ॥

"O sinless one, despair no more on my account. Make good your promise by killing Ravana to-day."

लक्ष्मणेन तु तद्वाक्यमुक्तं श्रुत्वा स राघवः ।
रावणाय शरान् घोरान् विससर्ज चमूमुखे ॥

Hearing these words spoken by Lakshmana, Raghava let fly terrific arrows against Ravana in the battle-front.

दशग्रीवो रथस्थस्तु रामं वज्रोपमैः शरैः ।
आजघान महाघोरैः धाराभिरिव तोयदः ॥

But Ravana seated in his car struck Rama with highly terrific arrows like thunderbolts even as a cloud pours forth torrents (of rain).

भूमौ स्थितस्य रामस्य रथस्थस्य च रक्षसः ।
न समं युद्धमित्याहुः देवगन्धर्वदानवाः ॥

All the Gods, the Gandharvas and the Danavas said then that the fight was unequal between Rama standing on the ground and the Rakshasa seated in his chariot.

अब्रवीच्च तदा रामं सप्रतोदो रथे स्थितः ।
प्राञ्जलिर्मातलिर्वाक्यं सहस्राक्षस्य सारथिः ॥

Then Matali, the charioteer of the thousand-eyed Indra, seated in his chariot with the reins in his hand, said with folded hands these words to Rama :

सहस्राक्षेण काकुत्स्थ रथोऽयं विजयाय ते ।
दत्तस्तव महासत्त्व श्रीमन् शत्रुनिबर्हण ॥

"O Kakutstha, puissant and auspicious, vanquisher of foes, this car is given to you for your victory, by the thousand-eyed Indra."

इत्युक्तः संपरिक्रम्य रथं समभिवाद्य च ।
आरुरोह तदा रामो लोकाँल्लक्ष्म्या विराजयन् ॥

Being told thus and turning round and saluting, Rama then ascended the chariot, illumining the worlds with his splendour.

तद्बभूवाद्भुतं युद्धं तुमुलं रोमहर्षणम् ।
रामस्य च महाबाहो रावणस्य च रक्षसः ॥

Then followed a battle between the mighty-armed Rama and the Rakshasa Ravana which was fierce, highly wonderful and capable of making the hair stand on end.

स गान्धर्वेण गान्धर्वं दैवं दैवेन राघवः ।
अस्त्रं राक्षसराजस्य जघान परमास्त्रवित् ॥

Raghava, expert in all *astras*, repulsed the *Gandharva astra* of the Rakshasa king with another *Gandharva astra* and the *Daiva astra* with another *Daiva astra*.

अस्त्रे प्रतिहते क्रुद्धो रावणो राक्षसाधिपः ।
अभ्यवर्षत्तदा रामं घोराभिः शरवृष्टिभिः ॥

When his *astra* was thus repulsed, Ravana, the lord of the Rakshasas, became angry and then rained down showers of terrible arrows on Rama.

राममार्तं तदा दृष्ट्वा सिद्धाश्च परमर्षयः ।
व्यथिता वानरेन्द्राश्च बभूवुः सविभीषणाः ॥

Then looking at Rama who was distressed, the *Siddhas*, the great sages, and the foremost monkeys along with Vibhishana became troubled.

रामचन्द्रमसं दृष्ट्वा ग्रस्तं रावणराहुणा ।
उपगम्याब्रवीद्रामम् अगस्त्यो भगवानृषिः ॥

Looking at the moon of a Rama in the grip of the Rahu of a Ravana, the blessed seer Agastya came near and said to Rama:

राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन् वत्स समरे विजयिष्यसि ॥

"O mighty-armed Rama, darling Rama, hear this traditional secret by which you will be able to conquer in battle all your enemies.

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यम् अक्षय्यं परमं शिवम् ॥
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनम् आयुर्वर्धनमुत्तमम् ॥

One should constantly mutter the *Aditya-Hridaya* mantra which is holy, capable of destroying all foes, bringer of victory, indestructible and highly auspicious, the most beneficent of beneficent things, the destroyer of all sins, the extinguisher of anxiety and sorrow and the best prolonger of life.

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥

Worship the rising Sun, the son of Vivaswan, the creator of light, the lord of the Universe, possessed of rays, and who is saluted by gods and asuras.

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।
एष देवासुरगणाँल्लोकान् पाति गभस्तिभिः ॥

He is of the essence of all gods, the effulgent and the producer of rays. He protects all the worlds as well as the hosts of gods and asuras with his rays.

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः।
महेन्द्रो धनदः कालो यमस्सोमो ह्यपांपतिः ॥

He is indeed Brahma, Vishnu, Siva, Skanda, Prajapati, the great Indra, Kubera, Time, Yama, Soma and the Lord of the waters.

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।
कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥

O Raghava, no person comes to grief who recites this (hymn) when he is in peril or is ill or in a lonely place or in fear.

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।
एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥

Worship with concentration this god of gods, the lord of the world. By repeating this hymn thrice, you will obtain victory in battles.

अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ॥

O mighty-armed one, in this very moment you will kill Ravana."

एवमुक्त्वा तदाऽगस्त्यो जगाम च यथागतम् ॥

Saying thus, Agastya then went as he came.

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥

Hearing this, the highly effulgent Raghava then became free from anxiety. Then well pleased, Raghava, exerting himself, contemplated (on that hymn).

आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ॥

Looking at the Sun and reciting (the hymn), he obtained great joy.

त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ।
रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत् ॥
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥

Sipping the water thrice and becoming purified, the heroic (Rama) looked at Ravana and with a delighted heart, came forth to battle.

He became intent on the killing of Ravana by every great effort.

ततः प्रवृत्तं सुक्रूरं रामरावणयोस्तदा ।
सुमहद्द्वैरथं युद्धं सर्वलोकभयावहम् ॥

Then there ensued the great and terrific battle between Rama and Ravana, a single combat with chariots, filling the whole world with fear.

गगनं गगनाकारं सागरस्सागरोपमः ।
रामरावणयोर्युद्धं रामरावणयोरिव ॥

As the sky can be compared only to the sky, and the ocean only to the ocean, so could the fight between Rama and Ravana be compared only to the fight between Rama and Ravana.

ततः क्रुद्धो महाबाहू रघूनां कीर्तिवर्धनः।
सन्धाय धनुषा रामः क्षुरमाशीविषोपमम्।
चिक्षेप परमायत्तस्तं शरं मर्मघातिनम्॥

Then the angry and mighty armed Rama, the enhancer of the fame of the Raghus, fixed an arrow resembling a deadly serpent to his bow and highly enraged exerted his whole strength and aimed an arrow calculated to tear the entrails.

गतासुर्भीमवेगस्तु नैर्ऋतेन्द्रो महाद्युतिः।
पपात स्यन्दनाद्भूमौ वृत्रो वज्रहतो यथा॥

And the Lord of the Rakshasas, of great effulgence and terrific strength, was killed and fell on the ground from his chariot as Vritra when he was killed by the thunderbolt.

अथान्तरिक्षे व्यनदत् सौम्यस्त्रिदशदुन्दुभिः।
दिव्यगन्धवहस्तत्र मारुतः सुसुखो ववौ॥

Then the celestial bugle sounded sweetly and the wind carrying divine fragrance wafted pleasantly.

निपपातान्तरिक्षाच्च पुष्पवृष्टिस्तदा भुवि ।
किरन्ती राघवरथं दुरवापा मनोहरा ॥

Then there fell a shower of flowers on the earth covering up the chariot of Raghava, a shower which rarely descends and most delightful.

राघवस्तवसंयुक्ता गगने च विशुश्रुवे ।
साधु साध्विति वागग्र्या देवतानां महात्मनाम् ॥

Then the excellent words of the high-souled gods, in praise of Rama, were also heard in the sky saying 'well done', 'well done'.

आविवेश महान् हर्षो देवानां चारणैः सह ।
रावणे निहते रौद्रे सर्वलोकभयङ्करे ॥

The greatest joy took possession of the gods and the *charanas* when the terrible Ravana, the terror of all the worlds, was killed.

भ्रातरं निहतं दृष्ट्वा शयानं रामनिर्जितम् ।
शोकवेगपरीतात्मा विललाप विभीषणः ॥

Looking at his brother overpowered and slain by Rama and lying prostrate, Vibhishana lamented (bitterly) with his soul seized with sorrow.

तदिदं वीर संप्राप्तं मया पूर्वं समीरितम् ।
काममोहपरीतस्य यत्ते न रुचितं वचः ॥

" O hero the warning which was uttered by me before, and which, in the infatuation of lust, did not commend itself to you, has now come true.

रामः शोकसमाविष्टमित्युवाच विभीषणम् ॥

To Vibhishana who was thus immersed in sorrow, Rama said thus:

नैवं विनष्टाः शोच्यन्ते क्षत्रधर्ममवस्थिताः ।
नैकान्तविजयो युद्धे भूतपूर्वः कदाचन ॥
परैर्वा हन्यते वीरः परान् वा हन्ति संयुगे ॥

" Those engaged on Kshatriya duties ought not to be mourned thus, when they die. Never before has victory in war been all on one side.

A hero is either killed by enemies or he kills his enemies in battle.

तदेवं निश्चयं दृष्ट्वा तत्त्वमास्थाय विज्वरः।
यदिहानन्तरं कार्यं कल्प्यं तदनुचिन्तय ॥

Knowing this for certain and realising the truth, think with a calm mind on what should be done hereafter.

मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ।
क्रियतामस्य संस्कारो ममाप्येष यथा तव ॥

All enmities stop at death. Our purpose is fulfilled. Let his funeral rites be performed. He is to me also what he is to you."

रावणं निहतं श्रुत्वा राघवेण महात्मना ।
अन्तःपुराद्विनिष्पेतू राक्षस्यः शोककर्शिताः ॥

On hearing that Ravana was killed by the high-souled Raghava, all the Rakshasa women, emaciated through sorrow, issued forth from the inner apartments.

तासां विलपमानानां तथा राक्षसयोषिताम् ।
ज्येष्ठा पत्नी हतं दृष्ट्वा रामेणाक्लिष्टकर्मणा ।
पतिं मण्डोदरी तत्र कृपणा पर्यदेवयत् ॥

Among the Rakshasa women lamenting thus, the miserable first queen Mandodari looked at her husband, who had been killed by Rama of benign deeds, and thus bewailed :

ननु नाम महाभाग तव वैश्रवणानुज ।
क्रुद्धस्य प्रमुखे स्थातुं त्रस्यत्यपि पुरन्दरः ॥
स त्वं मानुषमात्रेण रामेण युधि निर्जितः ॥

"O highly blessed one, younger brother of Vaisravana, did not even Indra tremble to stand before you when you were angry? Now, however, you have been conquered in battle by Rama, a mere man.

यदैव च जनस्थाने राक्षसैर्बहुभिर्वृतः ।
खरस्तव हतो भ्राता तदैवासौ न मानुषः ॥

When, in Janasthana, your brother Khara, supported by many Rakshasas, was killed, even then this one was not a mere man.

व्यक्तमेष महायोगी परमात्मा सनातनः ।
अनादिमध्यनिधनो महतः परमो महान् ॥

It is clear he is indeed the greatest *Yogi*, the supreme self, the everlasting, without beginning, middle or end, and the greatest of the great.

मानुषं वपुरास्थाय विष्णुः सत्यपराक्रमः ।
सर्वैः परिवृतो देवैः वानरत्वमुपागतैः ॥
सर्वलोकेश्वरः साक्षाल्लोकानां हितकाम्यया ।
सराक्षसपरीवारं हतवांस्त्वां महाद्युतिः ॥

Vishnu himself, the lord of all the worlds and of true prowess, and of great effulgence, taking on a human body and surrounded by all the gods who had assumed the forms of monkeys, has killed you with all your retinue of Rakshasas, for the purpose of bringing about the welfare of the world.

इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ।
स्मरद्भिरिव तद्वैरम् इन्द्रियैरेव निर्जितः ॥

Because you conquered your senses first, all the three worlds were conquered by you. As if remembering that enmity, you have (now) been conquered by those (self-same) senses.

अरुन्धत्या विशिष्टां तां रोहिण्याश्चापि दुर्मते ।
सीतां धर्षयता मान्यां त्वया ह्यसदृशं कृतम् ॥

O wicked one, by carrying away that noble Sita who is superior to Arundhati and even Rohini, an unworthy act has been committed by you.

अवश्यमेव लभते फलं पापस्य कर्मणः ।
घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः ॥

The doer of every sinful act necessarily gets the terrible fruit thereof when the proper time comes round. There is no doubt of this.

शुभकृच्छुभमाप्नोति पापकृत् पापमश्नुते ।
विभीषणः सुखं प्राप्तस्त्वं प्राप्तः पापमीदृशम् ॥

One who does good reaps good and one who does evil reaps evil. Vibhishana has won joy while you have reached this wretched state.

न कुलेन न रूपेण न दाक्षिण्येन मैथिली ।
मयाऽधिका वा तुल्या वा त्वं तु मोहान्न बुध्यसे ॥

Neither by lineage, beauty nor sweet disposition, is Maithili my superior or even my equal. But, on account of your infatuation you did not know it.

मैथिली सह रामेण विशोका विहरिष्यति ।
अल्पपुण्या त्वहं घोरे पतिता शोकसागरे ॥

Joined to Rama, Maithili will go about rejoicing, free of all sorrow. But I, wretched woman, have been immersed in the terrible ocean of sorrow.

भ्रंशिता कामभोगेभ्यः साऽस्मि वीर वधात्तव ।
सैवान्येवास्मि संवृत्ता धिग् राज्ञां चञ्चलाःश्रियः ॥

O hero, by your death, I am deprived of all my enjoyments. That same I have now become, as it were a new person. Fie on the fickle fortunes of royal personages !

पिता दानवराजो मे भर्ता मे राक्षसेश्वरः ।
पुत्रो मे शक्रनिर्जेता इत्येवं गर्विता भृशम् ॥

I was indeed highly haughty because my father was the king of the Danavas, my husband the Lord of the Rakshasas and my son the conqueror of Indra.

सत्यवाक् स महाभागो देवरो मे यदब्रवीत् ।
सोऽयं राक्षसमुख्यानां विनाशः पर्युपस्थितः ॥

My high-minded brother-in-law (Vibhishana) was indeed a man of true words when he said: 'The destruction of the most famous Rakshasas is near at hand.'

न हि त्वं शोचितव्यो मे प्रख्यातबलपौरुषः ।
स्त्रीस्वभावात्तु मे बुद्धिः कारुण्ये परिवर्तते ॥

You of renowned strength and manliness do not need to be mourned by me; but as is natural to a woman, my mind revolves in grief.

सुकृतं दुष्कृतं च त्वं गृहीत्वा स्वां गतिं गतः ।
आत्मानमनुशोचामि त्वद्वियोगेन दुःखिता ॥

Reaping the fruit of your good and bad actions, you are now gone to your destiny. I pity myself who am distressed at being separated from you.

धिगस्तु हृदयं यस्या ममेदं न सहस्रधा ।
त्वयि पञ्चत्वमापन्ने फलते शोकपीडितम् ॥

Fie on this sorrow-stricken heart of mine, which is not shattered into a thousand pieces even when you are dead!"

इत्येवं विलपन्त्येव देवी मोहमुपागमत् ॥

Even as she was lamenting thus, Mandodari the queen became unconscious.

तथागतां समुत्पत्य सपत्न्यस्ता भृशातुराः ।
पर्यवस्थापयामासू रुदन्त्यो रुदतीं भृशम् ॥

Raising her who was in such a state, those weeping co-wives who were highly distressed, consoled her who was weeping very much.

एतस्मिन्नन्तरे रामो विभीषणमुवाच ह ॥

In the meanwhile, Rama said to Vibhishana:

संस्कारः क्रियतां भ्रातुः स्त्रियश्चैता निवर्तय ।
त्वत्सकाशाद्दशग्रीवः संस्कारं विधिपूर्वकम् ।
प्राप्तुमर्हति धर्मज्ञ त्वं यशोभाग् भविष्यसि ॥

"Perform the funeral rites of your brother and cause these ladies to retire. The ten-necked Ravana deserves to have his funeral rites performed by you according to the ordinance. O knower of righteousness, you will also obtain fame."

राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः ।
संस्कारेणानुरूपेण योजयामास रावणम् ॥

Hearing the words of Raghava, Vibhishana performed the funeral rites of Ravana fittingly and without delay.

राघवेणाभ्यनुज्ञातो मातलिः शक्रसारथिः ।
दिव्यं तं रथमास्थाय दिवमेवारुरोह सः ॥

Permitted by Raghava, Matali, the charioteer of Indra, went up to heaven taking his seat in that heavenly chariot.

अब्रवीच्च तदा रामो लक्ष्मणं दीप्ततेजसम् ॥

Then Rama said to Lakshmana, of bright lustre.

विभीषणमिमं सौम्य लङ्कायामभिषेचय ।
अनुरक्तं च भक्तं च मम चैवोपकारिणम् ॥

"O amiable one, instal in Lanka this Vibhishana who is affectionate and devoted and likewise helpful to me,

एष मे परमः कामो यदीमं रावणानुजम् ।
लङ्कायां सौम्य पश्येयम् अभिषिक्तं विभीषणम् ॥

O amiable one, this indeed would be my highest desire, if I should see this Vibhishana, the younger brother of Ravana, installed in Lanka."

एवमुक्तस्तु सौमित्री राघवेण महात्मना ।
अभ्यषिञ्चत् स धर्मात्मा शुद्धात्मानं विभीषणम् ॥

Being told thus by the high-minded Raghava, the righteous-minded Lakshmana, son of Sumitra, installed the pure-minded Vibhishana.

स तद्राज्यं महत् प्राप्य रामदत्तं विभीषणः ।
प्रकृतीः सान्त्वयित्वा च ततो राममुपागमत् ॥

Receiving that great kingdom given to him by Rama, Vibhishana consoled his subjects and then came to Rama.

ततः शैलोपमं वीरं प्राञ्जलिं पार्श्वतः स्थितम् ।
अब्रवीद्राघवो वाक्यं हनुमन्तं प्लवङ्गमम् ॥

Then Raghava said these words to the heroic and mountain-like monkey Hanuman who was standing near with folded hands :

गच्छ सौम्य पुरीं लङ्कां विजयेनाभिनन्द्य च ।
वैदेहीं मां कुशलिनं ससुग्रीवं सलक्ष्मणम् ।
आचक्ष्व जयतां श्रेष्ठ रावणं च मया हतम् ॥

"O amiable one and foremost of conquerors, go forth to the city of Lanka and after announcing the victory, inform Vaidehi of the welfare of myself along with Sugriva and Lakshmana and of the killing of Ravana by me.

प्रियमेतदुदाहृत्य मैथिल्यास्त्वं हरीश्वर ।
प्रतिगृह्य च सन्देशम् उपावर्तितुमर्हसि ॥

O lord of monkeys, you should give this glad news to Maithili, and come back with her reply."

इति प्रतिसमादिष्टो हनुमान् मारुतात्मजः ।
वृक्षमूले निरानन्दां राक्षसीभिः समावृताम् ॥
निभृतः प्रणतः प्रह्वः सोऽभिगम्याभिवाद्य च ।
रामस्य वचनं सर्वम् आख्यातुमुपचक्रमे ॥

Being thus commanded, Hanuman, the son of Vayu, approached Sita surrounded by Rakshasa women at the foot of the

(simsupa) tree, and having saluted her humbly and reverently and with bowed head, began to deliver the whole of Rama's message.

वैदेहि कुशली रामः सहसुग्रीवलक्ष्मणः ।
विभीषणसहायश्च हरीणां सहितो बलैः ॥

"O Vaidehi, Rama is (indeed) well, along with Sugriva and Lakshmana; in the company of Vibhishana and the armies of monkeys.

कुशलं चाह सिद्धार्थो हतशत्रुररिन्दमः ॥

Rama, the conqueror of foes, having killed his enemy and fulfilled his purpose, conveys his welfare:

विभीषणसहायेन रामेण हरिभिः सह ।
निहतो रावणो देवि लक्ष्मणस्य नयेन च ॥

O Queen, with the help of Vibhishana and the sagacity of Lakshmana, Ravana has been killed by Rama, aided by the monkeys.

पृष्ट्वा तु कुशलं रामो वीरस्त्वां रघुनन्दनः ।
अब्रवीत परमप्रीतः कृतार्थेनान्तरात्मना ॥

After enquiring of your welfare, the heroic Rama, the delight of the Raghus, tells you with great satisfaction and with his heart's desire fulfilled :

प्रियमाख्यामि ते देवि त्वां तु भूयः सभाजये ।
दिष्ट्या जीवसि धर्मज्ञे जयेन मम संयुगे ॥

"O Queen, I tell you this good news, and so gratify you once again. O knower of righteousness, it is fortunate you are alive when victory has been obtained in battle.

लब्धो नो विजयः सीते स्वस्था भव गतव्यथा ।
रावणश्च हतश्शत्रुः लङ्का चेयं वशे स्थिता ॥

O Sita, victory has come to us. Be consoled, freed from all anxiety. Our foe Ravana has been slain and this Lanka is now under my control.

मया ह्यलब्धनिद्रेण दृढेन तव निर्जये ।
प्रतिज्ञैषा विनिस्तीर्णा बद्ध्वा सेतुं महोदधौ ॥

By building a bridge across the mighty ocean has this vow been fulfilled by me, who have been sleepless in my resolve to recover you.

संभ्रमश्च न गन्तव्यो वर्तन्त्या रावणालये ।
विभीषणविधेयं हि लङ्कैश्वर्यमिदं कृतम् ॥

No anxiety should be entertained (by you) because of your stay in Ravana's mansion. For the sovereignty of Lanka has now been placed in the possession of Vibhishana.

तदाश्वसिहि विश्वस्ता स्वगृहे परिवर्तसे ।
अयं चाभ्येति संहृष्टः त्वद्दर्शनसमुत्सुकः ॥

Therefore console yourself with confidence that you are now in your own house. And this Vibhishana is coming to you with a delighted heart, eager to have sight of you."

एवमुक्ता समुत्पत्य सीता शशिनिभानना ।
अब्रवीत् परमप्रीता हर्षगद्गदया गिरा ॥

When told thus, Sita, of moon-like countenance, rose up and said, greatly pleased, in a voice choked with joy:

न हि पश्यामि सदृशं चिन्तयन्ती प्लवङ्गम ।
मत्प्रियाख्यानकस्येह तव प्रत्यभिनन्दनम् ॥

"O monkey, however much I may think about it, I do not see any fitting reward to you who have brought pleasant tidings to me.

हिरण्यं वा सुवर्णं वा रत्नानि विविधानि च ।
राज्यं वा त्रिषु लोकेषु नैतदर्हति भाषितुम् ॥

Silver, gold, various gems or the sovereignty of the three worlds—none of these deserves to be called a fit present for you."

एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः ।
गृहीतप्राञ्जलिर्वाक्यं सीतायाः प्रमुखे स्थितः ॥

When told thus by Vaidehi, the monkey Hanuman replied her with folded hands, standing in front of her.

स्निग्धमेवंविधं वाक्यं त्वमेवार्हसि भाषितुम् ।
तवैतद्वचनं सौम्ये सारवत् स्निग्धमेव च ॥

"You alone can utter such affectionate words. O amiable lady, these, your words, are significant and affectionate.

इमास्तु खलु राक्षस्यो यदि त्वमनुमन्यसे ।
हन्तुमिच्छाम्यहं सर्वा याभिस्त्वं तर्जिता पुरा॥

If you approve of it, I desire to kill these Rakshasa women, by whom you were threatened before."

एवमुक्ता हनुमता वैदेही जनकात्मजा ।
उवाच धर्मसहितं हनुमन्तं यशस्विनी ॥

When told thus by Hanuman, the noble Vaidehi, daughter of King Janaka, said (these words) full of righteousness, to Hanuman :

राजसंश्रयवश्यानां कुर्वन्तीनां पराज्ञया ।
विधेयानां च दासीनां कः कुप्येद्वानरोत्तम ॥

" O foremost of monkeys, who will get angry with the slaves who are accustomed to obey and to carry out the orders of other people and are helpless in the king's service ?

भाग्यवैषम्ययोगेन पुरा दुश्चरितेन च ।
मयैतत् प्राप्यते सर्वं स्वकृतं ह्युपभुज्यते ॥

All this comes to me because of the bad turn of my fortune and of my former sins. I am only experiencing the result of my own actions.

प्राप्तव्यं तु दशायोगान्मयैतदिति निश्चितम् ।
दासीनां रावणस्याहं मर्षयामीह दुर्बला ॥

Owing to my circumstances it is pre-determined that I should experience such things. Yielding to fellow-feeling, I certainly forgive the acts of the slave-girls of Ravana.

आज्ञप्ता रावणेनैता राक्षस्यो मामतर्जयन् ।
हते तस्मिन्न कुर्युर्हि तर्जनं वानरोत्तम ॥

O foremost of monkeys, being ordered by Ravana, these Rakshasa women threatened me. Now that he is killed, they will not use any threat.

भर्तारं द्रष्टुमिच्छामि कृतार्थं सहलक्ष्मणम् ॥

I long to see my lord, who has fulfilled his mission, along with Lakshmana."

ततः सीतां शिरःस्नातां युवतीभिरलङ्कृताम् ।
आरोप्य शिबिकां दीप्ताम् आजहार विभीषणः॥

Then Vibhishana caused Sita, who had bathed her head (for the first time), and had been decorated by young damsels, to take her seat in a splendid palanquin and brought her.

तामागतामुपश्रुत्य रक्षोगृहचिरोषिताम् ।
हर्षो दैन्यं च रोषश्च त्रयं राघवमाविशत् ॥

On hearing of the arrival of Sita who had spent a long time in the mansion of a Rakshasa, joy, sadness and anger—all three took possession of Raghava.

लज्जया त्ववलीयन्ती स्वेषु गात्रेषु मैथिली ।
विभीषणेनानुगता भर्तारं साऽभ्यवर्तत ॥

As if hiding herself in her own limbs, Maithili, followed by Vibhishana, approached her husband.

विस्मयाच्च प्रहर्षाच्च स्नेहाच्च पतिदेवता ।
उदैक्षत मुखं भर्तुः सौम्यं सौम्यतरानना ॥

She, of highly beautiful countenance and looking on her husband as her god, looked at the beautiful face of her husband with surprise, joy and love.

तां तु पार्श्वस्थितां प्रह्वां रामः संप्रेक्ष्य मैथिलीम् ।
हृदयान्तर्गतक्रोधो व्याहर्तुमुपचक्रमे ॥

Looking full at Maithili who was standing modestly by his side, Rama with resentment at heart began to address her thus :

एषाऽसि निर्जिता भद्रे शत्रुं जित्वा मया रणे।
पौरुषाद्यदनुष्ठेयं तदेतदुपपादितम् ॥

"O gentle one, you have now been recovered after the enemy has been vanquished by me in battle. What could be achieved by manly prowess, that has now been accomplished.

गतोऽस्म्यन्तममर्षस्य धर्षणा संप्रमार्जिता।
अवमानश्च शत्रुश्च मया युगपदुद्धृतौ ॥

I have reached the end of my anger; the insult has been wiped out; disgrace and enemy have both been rooted out by me simultaneously.

अद्य मे पौरुषं दृष्टम् अद्य मे सफलः श्रमः।
अद्य तीर्णप्रतिज्ञत्वात् प्रभवामीह चात्मनः ॥

To-day, my manliness has been displayed; today my labour has been fruitful; having fulfilled my vow, I am today master of my self.

प्राप्तचारित्रसन्देहा मम प्रतिमुखे स्थिता।
दीपो नेत्रातुरस्येव प्रतिकूलाऽसि मे दृढम् ॥

Standing before my face with your character liable to suspicion, you have become absolutely unwelcome to me like a lamp to one who has sore eyes.

तद्गच्छ ह्यभ्यनुज्ञाता यथेष्टं जनकात्मजे ।
एता दश दिशो भद्रे कार्यमस्ति न मे त्वया ॥

Therefore, O daughter of Janaka, with my permission go where you like; all about you are the ten cardinal points. O amiable one, you are of no use to me any more.

कः पुमान् हि कुले जातः स्त्रियं परगृहोषिताम् ।
तेजस्वी पुनरादद्यात् सुहृल्लेख्येन चेतसा ॥

For, which man of a good family and a bright reputation will take back with eager heart a wife that has lived in another's house?

रावणाङ्कपरिभ्रष्टां दृष्टां दुष्टेन चक्षुषा ।
कथं त्वां पुनरादद्यां कुलं व्यपदिशन्महत् ॥

How can I, claiming noble descent, take back you who have been disgraced by remaining on Ravana's lap and who have been looked at by him with evil eye?

नास्ति मे त्वय्यभिष्वङ्गो यथेष्टं गम्यतामितः ॥

I have no desire for you. You may go from here wherever you like."

एवमुक्ता तु वैदेही परुषं रोमहर्षणम् ।
शनैर्गद्गदया वाचा भर्तारमिदमब्रवीत् ॥

Being told such harsh words, making the hair stand on end, Vaidehi said slowly and in faltering accents to her lord :

किं मामसदृशं वाक्यम् ईदृशं श्रोत्रदारुणम् ।
रूक्षं श्रावयसे वीर प्राकृतः प्राकृतामिव ॥

O hero, why do you tell me such unbecoming and harsh words, which are painful to the ear, like a common man addressing a common woman ?

न तथाऽस्मि महाबाहो यथा त्वमवगच्छसि ।
प्रत्ययं गच्छ मे येन चारित्रेणैव ते शपे ॥

O mighty-armed one, I am not as you think me. Have belief in me, I swear to you by my character.

पृथक् स्त्रीणां प्रचारेण जातिं तां परिशङ्कसे ।
परित्यजेमां शङ्कां तु यदि तेऽहं परीक्षिता ॥

By the conduct of low women, you suspect the whole sex. Leave this suspicion if you have proved me.

यद्यहं गात्रसंस्पर्शं गताऽस्मि विवशा प्रभो ।
कामकारो न मे तत्र दैवं तत्रापराध्यति ॥

My lord, if I have been brought into contact with another's body, I was powerless; it was not of my volition; fate is to be blamed in the matter.

मदधीनं तु यत्तन्मे हृदयं त्वयि वर्तते ।
पराधीनेषु गात्रेषु किं करिष्याम्यनीश्वरा ॥

That which is entirely in my control, my heart, has always been fixed on you. But with regard to my body which has been beyond my control, what could I do, powerless as I was?

सहसंवृद्धभावाच्च संसर्गेण च मानद ।
यद्यहं ते न विज्ञाता हता तेनास्मि शाश्वतः ॥

O fountain of honour, if, because of our having lived together long and of our intimacy, I am not already well-known to you, alas, I am ruined for ever.

प्रेषितस्ते यदा वीरो हनुमानवलोककः ।
लङ्कास्थाऽहं त्वया वीर किं तदा न विसर्जिता ॥

O hero, when the heroic Hanuman was sent by you to look for me, why was I, being in Lanka, not renounced by you then ?

प्रत्यक्षं वानरेन्द्रस्य त्वद्वाक्यसमनन्तरम् ।
त्वया संत्यक्तया वीर त्यक्तं स्याज्जीवितं मया ॥

O hero, if I had been renounced by a direct message from you by Hanuman, my life too would have been renounced by me then.

न वृथा ते श्रमोऽयं स्यात् संशये न्यस्य जीवितम् ।
सुहृज्जनपरिक्लेशो न चायं निष्फलस्तव ॥

In that event all this trouble, involving risk to your life, would have been avoided ; so this unnecessary affliction of your allies.

त्वया तु नरशार्दूल क्रोधमेवानुवर्तता ।
लघुनेव मनुष्येण स्त्रीत्वमेव पुरस्कृतम् ॥

O foremost of men, being wholly swayed by anger, you have, like any low man, seen only womanhood in me.

न प्रमाणीकृतः पाणिर्बाल्ये बालेन पीडितः ।
मम भक्तिश्च शीलं च सर्वं ते पृष्ठतः कृतम् ॥

No heed has been paid to the fact that when I was young, you as a young man took my hand (in marriage); my devotion to you and my character—all these are held as naught by you.

चितां मे कुरु सौमित्रे प्रवेक्ष्ये हव्यवाहनम् ॥

O Lakshmana, son of Sumitra, prepare the funeral pyre for me. I shall enter the fire."

स विज्ञाय ततश्छन्दं रामस्याकारसूचितम् ।
चितां चकार सौमित्रिर्मते रामस्य वीर्यवान् ॥

Understanding Rama's mind by signs and complying with his desire, the heroic Lakshmana prepared the funeral pyre.

अधोमुखं तदा रामं शनैः कृत्वा प्रदक्षिणम् ।
प्रणम्य देवताभ्यश्च ब्राह्मणेभ्यश्च मैथिली ॥

After slowly going round Rama, who was looking down, and paying obeisance to the gods and the Brahmanas, Maithili (said):

यथा मे हृदयं नित्यं नापसर्पति राघवात् ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥

"As surely as my heart has never moved away from Rama (even for a minute), even so let Fire, the witness of all the world, protect me on all sides.

यथा मां शुद्धचारित्रां दुष्टां जानाति राघवः ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥

As surely as I am pure in conduct though Raghava thinks ill of me, even so let Fire the witness of all the world, protect me on all sides.

कर्मणा मनसा वाचा यथा नातिचराम्यहम् ।
राघवं सर्वधर्मज्ञं तथा मां पातु पावकः ॥

As surely as I have never transgressed against Raghava, the knower of all dharma, by thought, word or deed, even so let Fire protect me."

एवमुक्त्वा तु वैदेही परिक्रम्य हुताशनम् ।
विवेश ज्वलनं दीप्तं निःशङ्केनान्तरात्मना ॥

Saying thus and circumambulating the fire, Vaidehi plunged in the blazing and flaming fire with an undaunted heart.

ततः सहस्ताभरणान् प्रगृह्य विपुलान् भुजान् ।
अब्रुवंस्त्रिदशश्रेष्ठाः प्राञ्जलिं राघवं स्थितम् ॥

Then raising up their big hands bedecked with ornaments, the most exalted celestial beings said to Raghava who was standing with folded hands:

कर्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानवतां वरः ।
उपेक्षते कथं सीतां पतन्तीं हव्यवाहने ॥

"You, who are the creator of all the worlds and the foremost of wise men, why are you indifferent when Sita plunges into the Fire?

ददौ रामाय वैदेहीम् अङ्के कृत्वा विभावसुः ।
अब्रवीच्च तदा रामं साक्षी लोकस्य पावकः ॥

Vibhavasu, the god of Fire and the witness of all the world, placed Vaidehi in his lap and then gave her to Rama and said to Rama:

विशुद्धभावां निष्पापां प्रतिगृह्णीष्व राघव ॥

"O Raghava, receive her who is pure at heart and devoid of all sin."

एवमुक्तो महातेजा द्युतिमान् दृढविक्रमः ।
अब्रवीत् त्रिदशश्रेष्ठं रामो धर्मभृतां वरः ॥

When told thus, Rama, the highly effulgent, brilliant, of proved valour and the foremost of the upholders of dharma, said to the foremost of the celestials:

अवश्यं तु मया कार्यं सर्वेषां वो वचः शुभम् ।
स्निग्धानां लोकमान्यानाम् एवं च ब्रुवतां हितम् ॥

"The auspicious commands of all of you, who are affectionate, worthy of the highest regard from all and who speak what is beneficial, shall necessarily be done by me."

एतच्छ्रुत्वा शुभं वाक्यं राघवेणानुभाषितम् ।
ततः शुभतरं वाक्यं व्याजहार महेश्वरः ॥

Hearing these pleasing words which were spoken by Rama, Mahadeva, the great lord, uttered pleasing words thus :—

एष राजा दशरथो विमानस्थः पिता तव ।
लक्ष्मणेन सह भ्रात्रा त्वमेनमभिवादय ॥

"This your father, king Dasaratha is in the *vimana.* Salute him, along with your brother Lakshmana."

महादेववचः श्रुत्वा राघवस्सहलक्ष्मणः ।
विमानशिखरस्थस्य प्रणाममकरोत् पितुः ॥

Hearing the words of Mahadeva, Raghava, along with Lakshmana, made his obeisance to his father seated high in the *vimana.*

हर्षेण महताऽऽविष्टः पुत्रं दशरथस्तदा ।
बाहुभ्यां संपरिष्वज्य ततो वाक्यं समाददे ॥

Experiencing the highest delight, and embracing his son with both his hands, Dasaratha then uttered these words:

न मे स्वर्गो बहुमतः सत्यं प्रतिश्रृणोमि ते ।
इदानीं तु विजानामि यथा सौम्य सुरेश्वरैः ।
वधार्थं रावणस्येदं विहितं पुरुषोत्तम ॥

"I swear to you truly; heaven itself is not much to me. O amiable one, foremost of mortals, I understand only now

that this has been ordained by the gods for the killing of Ravana.

रावणं च रणे हत्वा देवास्ते परितोषिताः ।
भ्रातृभिस्सह राज्यस्थो दीर्घमायुरवाप्नुहि ॥

The gods are well satisfied by the killing of Ravana in battle. Firmly established in your kingdom along with your brothers, may you have long life."

इति ब्रुवाणं राजानं रामः प्राञ्जलिरब्रवीत् ॥

To the king who spoke thus, Rama replied with folded hands :

कुरु प्रसादं धर्मज्ञ कैकेय्या भरतस्य च ।
सपुत्रां त्वां त्यजामीति यदुक्ता कैकयी त्वया ।
स शापः कैकयीं घोरः सपुत्रां न स्पृशेत् प्रभो ॥

"O knower of dharma, be gracious to Kaikeyi and Bharata. O Lord, that curse which was uttered to Kaikeyi by you 'I shall forsake you along with your son',—let not that terrible curse affect Kaikeyi or her son."

स तथेति महाराजो राममुक्त्वा कृताञ्जलिम् ।
लक्ष्मणं च परिष्वज्य पुनर्वाक्यमुवाच ह ॥

Saying ‘ be, it so ’ to Rama of folded hands, the great king embraced Lakshmana and spoke to him thus :

अवाप्तं धर्मचरणं यशश्च विपुलं त्वया ।
रामं शुश्रूषता भक्त्या वैदेह्या सह सीतया ॥

“ Through devoted service to Rama, the privilege of practising dharma* and ever increasing fame have been obtained by you as well as by Sita, daughter of the king of the Videhas.”

स तथोक्त्वा महाबाहुर्लक्ष्मणं प्राञ्जलिं स्थितम् ।
उवाच राजा धर्मात्मा वैदेहीं वचनं शुभम् ॥

Saying thus to Lakshmana who stood near with folded hands, the righteous-minded king said these auspicious words to Vaidehi :

कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति ।
रामेण त्वद्विशुद्ध्यर्थं कृतमेतद्धितैषिणा ॥

“ O Vaidehi, you should not entertain any anger on account of your renouncement. It was done by Rama for purifying you and with a desire to bring about your welfare.”

इति प्रतिसमादिश्य पुत्रौ सीतां तथा स्नुषाम् ।
इन्द्रलोकं विमानेन ययौ दशरथो ज्वलन् ॥

Having thus spoken to both his sons as well as his daughter-in-law Sita, the effulgent Dasaratha went to *Indraloka* in his *vimana*.

प्रतिप्रयाते काकुत्स्थे महेन्द्रः पाकशासनः ।
अब्रवीत् परमप्रीतो राघवं प्राञ्जलिं स्थितम् ॥

When Dasaratha had gone away, Mahendra, greatly pleased, said to Raghava, who was standing near with folded hands :

अमोघं दर्शनं राम तवास्माकं परन्तप ।
प्रीतियुक्ताः स्म तेन त्वं ब्रूहि यन्मनसेच्छसि ॥

" O Rama, vanquisher of foes, the fact of your seeing us all can never go in vain. We are all delighted. Tell us then what you desire most in your heart."

एवमुक्तस्तु काकुत्स्थः प्रत्युवाच कृताञ्जलिः ॥

When told thus, Rama replied with folded hands :

मम हेतोः पराक्रान्ताः ये गता यमसादनम् ।
ते सर्वे जीवितं प्राप्य समुत्तिष्ठन्तु वानराः ॥

"All these valorous monkeys who have gone to the abode of Yama on my account, let them all rise up again, obtaining back their lives."

ततः समुत्थितास्सर्वे राघवायाभ्यवादयन् ॥

Then all those monkeys, rising up, saluted Raghava.

काकुत्स्थं परिपूर्णार्थं दृष्ट्वा सर्वे सुरोत्तमाः ।
ऊचुस्ते प्रथमं स्तुत्वा स्तवार्हं सहलक्ष्मणम् ॥

Seeing Rama, of accomplished desires, all the foremost celestials first praised Rama, deserving of praise, along with Lakshmana and then said :—

गच्छायोध्यामितो वीर विसर्जय च वानरान् ।
मैथिलीं सान्त्वयस्वैनाम् अनुरक्तां तपस्विनीम् ॥

"O lord, go forth to Ayodhya from here, and give leave to the monkeys; console this ascetic Maithili who is devoted to you.

भ्रातरं पश्य भरतं त्वच्छोकाद्व्रतचारिणम् ।
अभिषेचय चात्मानं पौरान् गत्वा प्रहर्षय ॥

Meet your brother Bharata who is practising penance on account of his sorrow for you. Instal yourself as king and make the citizens delighted."

एवमुक्त्वा तमामन्त्र्य हृष्टा जग्मुस्सुरा दिवम् ॥

Telling him thus and taking leave of him, the gods went to heaven.

तां रात्रिमुषितं रामं सुखोत्थितमरिन्दमम् ।
अब्रवीत् प्राञ्जलिर्वाक्यं जयं पृष्ट्वा विभीषणः ॥

When Rama, the vanquisher of foes, had spent that night and risen fresh next morning, Vibhishana greeted him with the cry of 'Victory' and said:

स्नानानि चाङ्गरागाणि वस्त्राण्याभरणानि च ।
प्रतिगृह्णीष्व तत्सर्वं मदनुग्रहकाम्यया ॥

"With a view to oblige me, please make use of the bath, unguents, clothes and ornaments."

एवमुक्तस्तु काकुत्स्थः प्रत्युवाच विभीषणम् ॥

Being told thus, Rama replied to Vibhishana :

तं विना कैकयीपुत्रं भरतं धर्मचारिणम् ।
न मे स्नानं बहुमतं वस्त्राण्याभरणानि च ॥

" In the absence of Bharata, the son of Kaikeyi, devoted to duty, the bath or clothes or ornaments, are not to my liking.

उपस्थापय मे क्षिप्रं विमानं राक्षसेश्वर ।
अनुजानीहि मां सौम्य पूजितोऽस्मि विभीषण॥

O Lord of the Rakshasas, bring quickly to me the *Vimana*. O amiable one, give me leave to go. O Vibhishana, I am highly honoured already.

ततः काञ्चनचित्राङ्गं तद्विमानं मनोजवम् ।
निवेदयित्वा रामाय तस्थौ तत्र विभीषणः ॥

Then announcing that *Vimana* wrought in gold and fleet like the mind, to Rama, Vibhishana stood there.

आरुरोह ततो रामस्तद्विमानमनुत्तमम् ।
अङ्केनादाय वैदेहीं लज्जमानां यशस्विनीम् ।
लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता ॥

Then Rama ascended that peerless *Vimana* placing the shy and noble Vaidehi in his lap, accompanied by his valorous bowman and brother Lakshmana.

ते सर्वे वानरा हृष्टा राक्षसाश्च महाबलाः।
यथासुखमसंबाधं दिव्ये तस्मिन्नुपाविशन् ॥

All the mighty monkeys and Rakshasas also gladly took their seats in that divine car comfortably and without overcrowding.

अनुज्ञातं तु रामेण तद्विमाननुत्तमम् ।
उत्पपात महामेघः श्वसनेनोद्धतो यथा ॥

Given leave by Rama, that peerless *Vimana* rose up like a great cloud driven by wind.

अयोध्यां तु समालोक्य चिन्तयामास राघवः ।
चिन्तयित्वा हनूमन्तम् उवाच प्लवगोत्तमः ॥

On seeing Ayodhya, Raghava fell into thought. After thinking (for a while) he said to Hanuman, foremost of monkeys :

भरतस्तु त्वया वाच्यः कुशलं वचनान्मम ।
सिद्धार्थं शंस मां तस्मै सभार्यं सहलक्ष्मणः ॥

"You should enquire of the welfare of Bharata as from me and tell him that I have accomplished my purpose and am here along with my wife and Lakshmana."

इति प्रतिसमादिष्टो हनुमान् मारुतात्मजः ।
मानुषं धारयन् रूपम् अयोध्यां त्वरितो ययौ ॥

Being commanded thus, Hanuman, the son of Vayu took on a human form and went quickly to Ayodhya.

क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम् ।
ददर्श भरतं दीनं कृशमाश्रमवासिनम् ।
पादुके ते पुरस्कृत्य शासन्तं वै वसुन्धराम् ॥

At a distance of barely a *Krosa* to Ayodhya, he saw at his hermitage Bharata, clad in the skin of the black antelope, dejected, emaciated and ruling the kingdom on behalf of the two sandals (of Rama).

तं धर्ममिव धर्मज्ञं देहवन्तमिवापरम् ।
उवाच प्राञ्जलिर्वाक्यं हनुमान् मारुतात्मजः ॥

To him, who was well-versed in dharma and who was like another Dharma incarnate, Hanuman, the son of Vayu, told these words with folded hands :

वसन्तं दण्डकारण्ये यं त्वं चीरजटाधरम् ।
अनुशोचसि काकुत्स्थं स त्वां कुशलमब्रवीत् ॥
अस्मिन् मुहूर्ते भ्रात्रा त्वं रामेण सह सङ्गतः ॥

"That Rama whom you lament as living in the forest of Dandaka wearing bark garments and matted locks, that Rama enquires of your welfare. In this very moment, you will be reunited to your brother Rama."

एवमुक्तो हनुमता भरतो भ्रातृवत्सलः ।
हनुमन्तमुवाचेदं भरतः प्रियवादिनम् ॥

Being told thus by Hanuman, Bharata, devoted to his brother, told these words to Hanuman, who had spoken the glad news :

बहूनि नाम वर्षाणि गतस्य सुमहद्वनम् ।
शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम् ॥

"Many indeed have been the years since he went away to the great forest, and now I hear my lord mentioned agreeably.

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे ।
एति जीवन्तमानन्दो नरं वर्षशतादपि ॥

Verily, the saying of the people appears to me to be true that, though after a hundred years, joy comes to a man if he but lives.'

श्रुत्वा तु परमानन्दं सर्वा दशरथस्त्रियः ।
कौसल्यां प्रमुखे कृत्वा नन्दिग्राममुपागमन् ॥

Hearing the extremely delightful news, all the women-folk of Dasaratha, with Kausalaya at their head, came to Nandigrama.

कृत्स्नं च तत्तु नगरं नन्दिग्राममुपागमत् ।
ततो हर्षसमुद्भूतो निस्वनो दिवमस्पृशत् ॥

The entire city also came to Nandigrama. Then the noise that arose out of their joy touched the very heavens.

ददृशुस्तं विमानस्थं नराः सोममिवाम्बरे ॥

The men then saw Rama who was seated in the *vimana* (shining) like the moon in the sky.

प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः ।
स्वागतेन यथार्थेन ततो राममपूजयत् ॥

With folded hands and with his face facing Raghava, Bharata honoured Rama with genuine welcome.

पादुके ते तु रामस्य गृहीत्वा भरतः स्वयम् ।
चरणाभ्यां नरेन्द्रस्य योजयामास धर्मवित् ॥

Taking both those sandals, Bharata, knower of Dharma, himself put them on the feet of Rama, foremost of men.

भरताश्रममासाद्य ससैन्यो राघवस्तदा ।
प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥
ऐक्ष्वाकाध्युषितं रम्यम् आससाद पितुर्गृहम् ॥

Then after reaching the hermitage of Bharata, accompanied by his army, Rama took his seat in his chariot and went to the foremost city (Ayodhya); and he reached his father's lovely mansion, dwelt in by the Ikshavakus.

ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह ।
रामं रत्नमये पीठे सहसीतं न्यवेशयत् ॥
अभ्यषिञ्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना ।
सलिलेन सहस्राक्षं वसवो वासवं यथा ॥

Then the holy and aged Vasishtha, aided by the Brahmins, caused Rama along with Sita to be seated on the jewelled throne and installed Raghava, the foremost of men, with pure and scented water, even as the Vasus installed the thousand-eyed Indra.

अभिषेके तदर्हस्य तदा रामस्य धीमतः ।
भूमिस्सस्यवती चैव फलवन्तश्च पादपाः ॥

When the worthy and wise Rama was installed, the earth was full of grain and the trees were full of fruits.

विभीषणोऽथ सुग्रीवो हनूमाञ्जाम्बवांस्तथा ।
सर्ववानरमुख्याश्च रामेणाक्लिष्टकर्मणा ॥
यथार्हं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैः ।
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम् ॥

Vibhishana and Sugriva, Hanuman and Jambavan, and other chief monkeys, all were duly honoured by Rama of benign deeds, with presents and abundance of jewels. With delighted hearts, all went back as they came.

राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम् ।
ईजे बहुविधैर्यज्ञैः ससुहृज्ज्ञातिबान्धवैः ॥

Obtaining his matchless kingdom, the righteous-minded Raghava also, attended by his friends and relations, performed various kinds of sacrifices.

निर्दस्युरभवल्लोको नानर्थः कञ्चिदस्पृशत् ।
न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥

The world was free of evil-doers, and no calamity ever befell any one. Nor did the aged perform the funeral rites of the young.

सर्वं मुदितमेवासीत् सर्वो धर्मपरोऽभवत् ।
राममेवानुपश्यन्तो नाभ्यहिंसन् परस्परम् ॥

Everything was happy ; every one was devoted to Dharma. Looking up to Rama always (lest he should be hurt), no one injured another.

रामो रामो राम इति प्रजानामभवन् कथाः ।
रामभूतं जगद्भूद् रामे राज्यं प्रशासति ॥

When Rama ruled the kingdom, the people always narrated Rama's stories

alone uttering, Rama, Rama, Rama. The whole world echoed with the name 'Rama'.

धन्यं यशस्यमायुष्यं राज्ञां च विजयावहम्।
आदिकाव्यमिदं त्वार्षं पुरा वाल्मीकिना कृतम्॥

This first great vedic poem, composed of old by Valmiki, bestows (on all) wealth, fame and long life and on kings victory as well.

यः पठेच्छृणुयाल्लोके नरः पापाद्विमुच्यते ।
ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः ॥

Whoever reads or listens to it in this world, will indeed be freed from (all) sin. To him, prosperity and birth of progeny will surely result.

एवमेतत् पुरावृत्तम् आख्यानं भद्रमस्तु वः ।
प्रव्याहरत विस्रब्धं बलं विष्णोः प्रवर्धताम् ॥

May this ancient story bring good to all of you. Recite it with serene minds. May the greatness of Vishnu increase!

॥ श्रीरामाय नमः ॥

First Edn. 3000 Copies Feb. 1935, G. A. Natesan & Co., Madras.

Religion and Philosophy

The Heart of Hindusthan. By Dr. Sir S. Radhakrishnan. Second Edition. Re. One. To Subs of the *Indian Review* As. 12.

The First Four Caliphs: Abu Bakr, Omar, Osman and Ali. By Ahmed Shafi. Re. 1. To Subs. "I.R." As. 12.

Prophet Muhammad Life by Ahmed Shafi. His Teachings by Moulana Yakub Hasan. As. 12. To Subs. of the "Indian Review". As. 10.

Life and Teachings of Buddha. By Sri Anagarika Dharmapala. As. 12. To Subs. of "I.R." As. 10.

Chaitanya to Vivekananda. Lives of the Saints of Bengal. Re. 1-8. To Subs. of "I.R." Re. 1-4.

Ramanand to Ram Tirath: Lives of the Saints of N. India. Re 1-8. To Subs. of "I.R." Re. 1-4.

Hindu Ethics. By Govinda Das. Edited by Dr. Ganganath Jha. Rs. 2. To Subs. of "I R." Re. 1-8.

Hinduism. A Hand-book of Hindu Religion. By Govinda Das. Rs. 3. To Subs. of "I.R." Rs. 2-8.

Leaders of the Brahmo Samaj. Re. 1-8. To Subs. of "I.R." Re. 1-4.

Sri Krishna's Messages and Revelations. By Baba Bharati. As. 8. To Subs. of "I.R." As. 6.

Light on Life. Six Spiritual Discourses. By Baba Bharati. Re 1. To Subs. of "I.R." As. 12.

Swami Vivekananda's Speeches and Writings. A comprehensive collection. Rs 3 To Subs. "I.R." Rs 2-8.

Mission of Our Master By Disciples of Ramakrishna and Vivekananda Rs 3. To Subs. of "I.R." Rs. 2-8.

Three Great Acharyas: Sankara, Ramanuja and Madhwa. Rs 2. To Subs. of "I R." Re 1-8

Sri Sankaracharya's Select Works (Text in Devanagari). English Translation by S. Venkataramanan. Rs 2. To Subs. of "I.R." Re 1-8

Aspects of the Vedanta. By various writers. New Edition. Re 1. To Subs. of "I.R." As. 12.

G. A. NATESAN & CO., PUBLISHERS, MADRAS.

Industry, Agriculture & Economics

Essays on Indian Economics. By the late Mahadev Govind Ranade. Rs. 2. To Subs of "I.R." Re. 1-8.

On Khaddar. By Dr. B. Pattabhi Sitaramayya. As. 8. To Subs. of "I.R." As. 6.

Industrial India. By Glyn Barlow. Re. 1. To Subs. of "I.R" As. 12.

Indian Industrial and Economic Problems By Prof V. G. Kale Rs 2. To Subs. of "I.R" Re 1 8.

The Improvement of Indian Agriculture By Cathleyne Singh. Re. 1. To Subs. of "I.R." As. 12.

Lift Irrigation By Mr. (now Sir) A. Chatterton. Rs. 2. To Subs of "I.R." Re. 1-8.

Agricultural Industries in India. By S R Sayani. Re. 1. To Subs. of the "I.R." As 12.

Indian Tales

Tales from the Sanskrit Dramatists. These are famous Dramas rendered into easy English prose Rs. 2 To Subs. of "I.R." Re 1 8.

Indian Tales of Fun, Folly and Folk-lore. A collection in one volume of eight booklets. Revised Edition. Re. 1-4. To Subs of "I.R." Re 1.

The Idiot's Wife. By Dr. Naresh Chunder Sen Gupta. This is a stirring life story of a remarkable Bengali girl. As 8. To Subs. of "I R." As 6.

Sakuntala By Mrs. K. Satthianadhan. As 6 net.

Maitreyi: A beautiful story of the Vedic times. By Pandit Sitanath Tatwabhushan. As. 4 net.

General Books

Shakespeare's Tragedies. By Rev. Dr. Miller. (Critical studies of King Lear, Macbeth, Othello and Hamlet). Re. 1-8. To Subs. of "I.R" Re. 1-4.

Eminent Orientalists: Indian, English, German, French, etc. Rs. 2. To Subs. of "I.R." Re. 1-8.

Miss Mayo's Mother India: A Rejoinder. By Mr. K. Natarajan. As 12 To Subs of "I.R." As. 10.

Visvabharati. By Dr. Tagore and C. F. Andrews. With 6 portraits. As. 8. To Subs of "I.R." As. 6.

Delhi: The Capital of India. 54 Illustrations. Rs. 2. To Subs. of "I.R." R. 1-8.

G. A. NATESAN & CO., PUBLISHERS, MADRAS.